# Hieragonisticon:

OR,

# CORAH'S DOOM,

BEING AN

# ANSWER

To Two

Letters of *Enquiry* into the Grounds and Occasions of the Contempt of the Clergy and Religion.

In Vindication of the Contemned.

By way of Epistle to the Author of the said Enquiry.

*Contra Rationem, nemo sobrius; contra Scripturam, nemo Christianus; contra Ecclesiam, nemo pacificus.* S. A.

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BIBLIOTHECA · BODLEIANA

# *An Anſwer to two Letters of Enquiry into the Grounds and Occaſions of the Contempt of the Clergy and Religion, in Vindication of the Contemned: By way of Epiſtle, &c.*

*SIR,*

THe Reformed *Religion* and *Clergy* (*England's* Glory) being by you betrayed to *Contempt*, under pretence of an amicable *Enquiry into the Grounds and Occaſions* of it; (which I here offer to make good) I cannot conceive, how I may better manage my vouch'd *Vindication* of both, then,

1. By *Unriddling the myſtery* of your *Inqueſt* to the *Laity*; and

2. By *anſwering* to your *Proceſs* form'd in it, againſt *Religion* and *Clergy*.

This therefore is the method which I will obſerve in the preſent *Conteſt*, which, had I reckoned it——*Certamen de Oleaſtro*, a debate about matters of no greater conſequence, than are, *Achilles's Toes*, the *Gracian's Boots*, or *Neapolitan Cheſnuts*, &c. I had never, I aſſure you, *contraſted* you in, to your, the worlds, or my own trouble.

As touching the *Firſt* General, viz. the *Unriddling of the Myſtery*, and *detecting of the ſtratagem, project*, and *impoſture of your Inquiſition*; and that in order to the prepoſſeſſing and guarding of the *Laity* againſt it:

This, *Sir*, I will endeavour by way of diſtinct gradual *paragraphs*, commenced, not (a *Nannaco*) from *Adam*, or the *Pra-adamites*; nor yet from your great *Mormo Belſhazzar*; but from the very *Genealogy* of the *Chriſtian Religion*, by you impeached; thence proceeding *ab Equis ad Aſinos*, till in fine, *Sphinx* do upon the matter become his own *Oedipus*; and your *Riddle* (whether

ther one in the *Myſtery of Iniquity*, or not, the Reader ſhall be Judge) as *legible*, as that plain truth, as great a one as any that occurrs throughout your whole *Rhapſody*, namely, that *there is a near relation between Atheiſme, and Contempt of the Clergy*, wherein, let me tell you, you have in a manner *propheſied* your own doom, as *Caiaphas* did our *Saviour's*, *unawares*. Let. 2. pag. 10

*Firſt* then, *Sir*,

The *Chriſtian Faith*, or *Religion*, is, That which *God* the *Father*, (the original Author of *Truth* as well as *Being*) hath delivered to his *Son*; his *Son* to his *Apoſtles*; his *Apoſtles*, to his *Church*; the *primitive*, to *ſucceeding* Churches; and all, to their reſpective *Members* and *Matriculates*: This is a *preſcript* of the learneſt *Apologiſt*, and *Defender of the Faith*, that ever the Church enjoyed; namely, the great *Tertullian*; and with me, a grand piece of *Orthodoxy*.

Again *Sir*,

This *Religion* thus conveyed from *God* the *Father*, by his *Son*, to his *Apoſtles*, and by the intermediation of both, to his *Church*, hath been in all the ſucceſſive Ages thereof, from the Apoſtles downwards.

to this present time; and will be to the end of the world, published, preached, and propagated, by a constituted *Hierarchy*, or continual *Series* of persons of holy *Order* and *Office*, duly *authorized* and *qualified* thereunto; stiled the *Lights* of *the World*, the *Stewards of Divine Mysteries*, the *Embassadours of Christ*, the *Pastors*, *Teachers*, *Guides*, *Angels*, and *Overseers* of the *Church*: For this, *Sir*, besides its congruity to the principles of general *Equity*, I would produce *Scripture-Arguments*, but that I fear lest they might share in the common lot of sacred *Promises*, *Precepts*, *Narratives*, &c. by your over-daring Witt facetiously abused. ——*sacra sacris*! Hence *Sir* it follows,

*Thirdly*,

There cannot be a more *compendious method* or *stratagem* devised, for propagating of any sinister *innovation* or *revolution*, *Pagan* or *Papal*, in matter of *Religion*; and the most *Atheistick*, *Idolatrous*, loose *licentious* principles and practices whatsoever, even to an *universal re-paganizing* of a Nation; than either by utterly *subverting* of an *Orthodox Clergy* therein, or else by rendering it *useless* and *unserviceable*;

*unſerviceable*: For if either the *Perſons* of thoſe Sacred *Stewards*, *Teachers*, *Guides*, and *Supervifers*, be *removed*; or (which is all one as to *uſe* and *ſerviceableneſs* in the Church) their *authority rebated* and *infringed*; thoſe *Lights*, either quite *extinct*, or at leaſtwiſe *eclipſed*; thoſe ſacred *Pipes cut* or *ſtop't*, &c. what other can the ſequel be, then groſs *Ignorance*? And what may not be obtruded upon an *Ignorant Laity*, of all that the *arbitrary* Lawes and luſts of their *new Maſters*, (to whoſe ſervice and *blind obedience* they are now *moſt humbly* enväſſal'd) ſhall impoſe? their *ſwallow* being ſufficiently prepared by this time, not for their *Gnats* only (Tuſh! (that's ordinary with the *blind* to a *proverb*) but for their *Camel*! —— the *Beaſt* himſelf! for a nauſeous deadly *Crambe*! a blaſted *Nehuſhtan*! for *Stocks*, *Stones*, *Idols*, *Images*, and what you will, even to —— *an unknown God*! which undoubtedly is the reaſon why *Satan* & his Accomplices, have in moſt of the *Cataſtrophes* that have befallen the Church, ſtill commenced the *tragedy* from the *Miniſtry*, (witneſs both hiſtory and experience) addreſſing all their power and policy, to an

utter, either *extirpation*, or *exauctoration* of the same. This, *Sir*, I have likewise adopted into my Creed, as following consequentially from the former.

*Fourthly*,

The most *artificial* and expedite way, either to *destroy* the *Clergy*, or (which is much the same) to render it *useless* and *unserviceable* to the Church; as *this* is, to destroy *Religion*; is to expose and betray it, to *misprision* and *Contempt* in the *Laity*. This, *Sir*, I take to be as high a strain of *Politicks*, as ever *Socinian*, *Loyolite*, or *Jesuited Pandor* throughout the world could write himself master of; and indeed, a very *sacra anchora* in the *Romish Sea*; for all other artifices failing, Enchantments, Arguments, Anathemaes, Menaces, Massacres, *Altar-Coals*, the Learned *Quill*, the Charming *Cup*, the sacred *Key*, the thirsty *Sword*, &c. *inter sacrum & saxum*——, *Ahab's prejudice* will do the business: The *Jesuite's Powder-Plot*, *An. Dom.* 88. was a shrewd *stratagem*, as being levelled at the *Community*, in *Ruler* and *Representative* (where each *unite* stands for *thousands*) universally devoted to a *tout a coup*, such an *epitomised* stroke upon the *English*, as

the

the enraged *Caligula* imprecated to his offending *Romanes*, without the trouble of a repetition: But now thoſe *Ghoſtly Politicians* are taught by experience, that ſacred enterprizes never luck more proſperouſly, then when managed *ſurdo verbere*; and that the *Serpent* is far more ſerviceable in *the cauſe*, then the *Dragon*; as acting with *leſs noiſe*, & greater *execution*: Once throughly *leaven* an ungovernable *Laity* with *contempt*, and *prejudice* againſt their *Clergy*, and what the conſequents hereof might prove, may be perceived without a *proſpective-glaſs*; this *active ferment* will doubtleſs by degrees *foment* the whole *maſs of Blood and Spirit*, with which it once *incorporates*, to an utter rejection of *that*, which it ought (if call'd for) to be expended in defence of; and thus the *contemner*, poor wretch! (which is the very *accent* of his miſery) will prove *felo de ſe*, a *ſelf-aggreſſor*, like *Chorah*—— *Clergy-contempt* in the *Laity*, being like to that *granum thuris in calice vini*, amongſt the *Jewes*, an *intoxicating Cup* propin'd at the very inſtant of execution, to the end that the *Malefactor* might be the leſs *ſenſible* of his fatal *exit*: the Application is eaſie. This

*paragraph*

*paragraph, Sir,* I do likewise hold for *Canonical.*

*Fifthly,*

All *designes* of *innovation* and *imposture* whatsoever, in *Church* or *state,* are most effectually both *insinuated* & *propagated* under some *specious pretence and colour of vouch'd friendship,* to that very *interest* which is by the *Projector* or *Impostor* predestinated to ruine; as *enquiry* into grievances or enormities, *Civil* or *Ecclesiastick,* under colour of redress, as *ignorance* (for instance) or *poverty* in the *Clergy*; and *contempt* hereupon conceived in the *Laity*; or the like: The most notorious *Triumvirate* that were ever *Co-actors* in the same bloody *Tragedy,* are known to have successively *prologued* their respective parts and interludes, with some specious *Salute*; *Herod,* his *cruelty,* with a *free-will-offer* of *worship*; as if he meant't that his *devotion* should *hallow* his *designe: Judas,* his *treachery,* with a *hail Master*; accoasting our Saviour with a *Kisse,* whil'st he betrayed him to the *spear: Pilate,* his *injustice,* with an *innocent ceremony*; the foulest of facts, with clean *washen hands.* And thus *Sir,* the Trade began, which hath been ever since indefa-

indefatigably proſecuted, and that to a marvellous emprovement in your *modern Church-Sophies*, as though co-inſpired from the ſame *Tripus* with their Predeceſſors: an *Ephod*, and a *Teraphim*! the *Devil* in *Samuel's Mantle*! an *Angel of light*! the *Wolf in* Sheep's *Clothing*! a *Herodian Votary*! an *Atheiſt* or *Loyolite incognito*! *Ghoſtly Maſcaradoes*! Our Saviour in his *Intereſt*, *Truth*, *Clergy*, &c. (as formerly in his *Perſon*,) *re-betrayed* with a *Kiſſe*! all thoſe are matters *a la mode* in this Generation, as if it were *a kin* to the *Sileni*, a moſt *complaiſant* ſort of People; who (as I have read) *kill*, as *Courtiers greet*, with *hugges* and *embraces*: And to give the Devil his due, of all perſons in the World, none ſuch abſolute maſters of this faculty, as the *Pope's* Creatures, *Romiſh Agents*, *Emiſſaries*, *Seminaries*, *Pandors*, *Proctors*, *Paraſites*, *Minions*, *and mercenary Hackneyes*; the Wiſdom of that *holy Court* having obſerved, an unſafe expoſal of their other methods to *Letts*, or *Lawes*, which this innocent indiſcernable one is free from: and what their language in reference to the caſe in hand may be, is eaſily conjecturable;——

If

If ever we compaſs our grand *propagating deſigne*, amongſt the *Engliſh*; and in order thereunto, that of fomenting *popular contempt* and prejudices againſt their *Clergy*, it muſt neceſſarily be manag'd with all the fair friendlike, ſmooth, plauſible pretences, cajolling inſinuations, and dextrous compliances imaginable; they being a *People* whom of all others, we may ſooner *humble-Servant*, then *all-arm* to our ſide; be it therefore by all meanes reſolved, that we appear their *ſeeming friends*, till we render them their own *Real Enemies*, in *plucking out their own Eyes*, and *pulling down of the houſe* upon themſelves, though to the eternal ruine of the whole. And, *Sir*, amongſt thoſe, (which I ſuppoſe you are not ignorant of) the dextrous *Prævaricator* and *Æquivocator*, is ſtill eſteem'd the lucrous *Python*, and *Demetrius*; by meanes of thoſe *all-ſaving* ſhifts of *mental reſerves* and *Equivocations*, and through an *ambidextrous* managery thereof, an officious ſlandering, maligning, and traducing, not of a forreign, but even of their own Religion; yea, renouncing, impugning, nay, abjuring of it (poſſibly by *authority* from St. *Peter's* ——I

know

*know not the Man*, &c.) all *authenticated* by that *Canon* which makes the *end* to *ſpecify* the *meanes*; that is, to juſtifie the moſt horrid and execrable, provided they may but (as the *gainful Damſel*, to her *Maſter*) obſtetricate to the intereſts of the ſacred *Corban*; all which, I would make out here, but that I am confin'd to a few ſheets: I am ſure my narrative is truth, however matter of fact be *apocryphal*; as alſo the next enſuing: And now —— *in te convertitur ferrum, O Rutili.*

*Sixthly* and laſtly, to make gradual application of the whole,

Such a *Pagan-Papal project* and *deſigne*, *Sir*, as is above ſpecified; namely, of propagating and promoting in *England*, *atheiſme*, *Libertiniſme*, *Prophaneneſs*, and looſe licentious principles and practices; ſeems to be couch'd and carried on, in and by your *Letters of Enquiry*, &c. *Sir*, *Paganiſme* and *Papiſme* in matter of *impoſture* and *deſigne*, I confound, as being coincident *in unitertio*: what more ordinary with *Romiſh Seminaries*, then to deal by their *Proſelytes*, as their *Father-Tempter* did (in his very laſt aſſault) by our *Saviour*? namely, to carry them from the *Temple*, to the

the *Mountain*? expecting that *worshipful* compliance in the latter, which they know, they cannot hope for in the former: an immediate remove from any bewedded perswasion, were matter of invincible difficulty, *Nullus fit transitus ab extremo ad extremum, nisi per intermedium*; therefore they first *alienate* from a *true Church*, before they once offer to *matriculate* into their *own*; first *Re-paganize*, and then *Re-baptize* with *Holy-Water*; person or people being never so well prepared to *swallow* their *Camel*, as when first resolved into their *materia prima* of *pure naturals*; the *pre-atheized Popeling* ever proving the most Votive Vassal of the *Triple Crown*: Βοῦς ἐπὶ γλωττῶν, then, your *fundamental Ax*, *Sir*, seemes to be *laid* to the very *root*, with a *raze it* —— even to the *foundation*, both *ministerial* (the *Clergy*) and *scriptural*, (*Religion*) and in both, the *personal* (the *Messiah*) and in all *God* himself! and could you *string the Rain-Bow*, and dispatch out of it, the most *virulent arrow* that ever Satan fledg'd, through all the *sub-sphears* into the *Empyrean* it self, what could you do more? Again, This designe

ſigne, *Sir*, you advance and promote by expoſing the *Clergy* and *Religion* to *popular contempt*; the very ready way I confeſs! there being *a near relation* (by your own *tongue-trip*-teſtimony) *between atheiſme and contempt of the Clergy*, this you endeavour; firſt, by repreſenting the *Clergy*, to the *Laity*, as the moſt inſignificant, ridiculous, deſpicable order of all the Sons of the *firſt Adam*, or Pretenders to the *ſecond*; defaming, vilifying, reproaching, maligning, traducing, ſlandering, deriding, mocking and flouting of them —— *ex cathedra*, from off the *ſeat of the ſcornful*, alias, *that* of the *Beaſt*: Secondly, by turning *Divinity* into *drollery* (the *peccant humour* of the times) as if you (and a *Duumvirate* more, whom I could name, for —— *res ad triarios*) meant, ſince you can nor *charm*, nor *awe*, *diſpute*, nor *live* it down, to *evaporate it in a ſcoff!* making amends to lame *polemicks*, with ſmart *Ironicks*, ſcornful *invectives*, facetious *ſarcaſmes* and *ſatyriciſme* (*Iſhmael's Sword*, That of the *Spirit* failing you) the *cardinal points* of your mock-*Religion*; inſomuch, that it hath been ſaid (by ſome in my hearing)

that

that ſuch a man alone, (meaning the Author of the *Contempt*, &c.) was able to *Jeer* all Religion quite out of the World; (to your commendation *Sir!*) and of what influence ſuch *Wild-fire* as this is, may have upon a pre-diſpoſed *Laity* (which is you know *titio ad ignem*) is of eaſie conjecture: Laſtly, *Sir*, This *contempt of the Clergy and Religion*, you ſlily inſinuate into, and foment in the *Laity*, under colour and pretence of a *friendly Enquiry into the grounds and occaſions of it*; giving the world (till better acquainted with you) to hope, that you mean no other (God knows your heart, not you) then as a faſt-friend to both parties, to redreſs the ſame, if *Juſt*, in the *Clergy*; or if *Unjuſt*, in the *Laity*; whereas on the contrary, *Sir*, to the common damage of both, having *preface*d your *Inquiſition*, as *Pilate* did *his*, with *waſhen hands*, you have joyned iſſues with him in the *ſequel*; of *Inquiſitor*, turning *Accuſer of the brethren*; as if in coyning of *your facetious Religion*, you had been prompted and inſpired, by that Gentleman's *Ghoſt*; like as the *Trent-Councel* was in *theirs*, by the *Pope's* ('tis a known ſtory) *poſted* thither from *Rome* in a

*Cloak-*

*Cloak-Bagg*; or as (a *ſenior Impoſtor*) *Mahomet* was in *his*, by his Helliſh *Monk*.

I deny not, *Sir*, but that there are ſcattered here and there throughout your *Letters*, ſeveral cunning *retrieves* and *healing* Expreſſions, (like, you know whoſe, *as it were's*, and *as I may ſay ſoes*) which ſome *Myops* that cannot ſee beyond the *Channel*, may happily reckon *ſalve* ſufficient in the caſe; but *latet anguis*, ſhould your aſſeverations countervail a peremptory fiat remonſtrance *in terminis*, againſt *Pope* and *Popery*, and that *accented* with all the high *rhetorical* (alias *Hectorical*) amplifications of *oathing*, *ſwearing*, and *curſing*, that —— you *know not the* **Beaſt**; all this is no more *Segnior*, (which I hope your Reader will make a right uſe of) then what the moſt devout *Popeling* that ever trudg'd on bare *Ten-toes* to kiſs his **Paw**, is *pro re nata*, (eſpecially when the grand *propagating work* is concern'd) tolerated, authoriſed, yea oblig'd to do; and yet by a certain myſterious kind of *antiperiſtaſis* remain *good Catholick* ſtill; ſuch an univerſal *help at maw*, is that *canonical ſalvo*

of *Equivocation* and *mental reserves*; all Justifyable by that odd *maxime* in the *Civil Law*, adopted into their *Canon* for *fundamental*, —— *authoritas Majorum in illicitis excusat*, of which I'll palate our Reader with one litle *gusto* for all, in the busines of *Confession*, and that from an ingenuous *Papist* himself, (*Catalina*, *Cethegum!*) namely, the Learned *Divinity-Reader* in *Salmantica*, *Francisco a Victoria*, whose words are these in the name of all the *Romish Doctors*, (I would quote, *book* and *page*, but that it is out of fashion) *Sed quid faciet Confessor, cum interrogatur de peccato*, &c. "What shall a *Confessor* doe (saith he) if "he be asked of a sin that he hath heard in "*confession*? may he say, that *he knowes not* "*of it?* I answer, according to *all our* "*Doctors*, that *he may*: But what if he "be compell'd to *swear*? I say that he "*may* and *ought to swear*, *that he knows it* "*not*, in that it is *understood*, that he *knowes* "*it not besides confession*; and so he swears "true: But suppose, that the Judge or "Prelate, shall malitiously require of him "upon his *oath*, whether he know it *in* "*confession*, or no? I answer that a man

"thus

"thus urged, may ſtill *ſwear* that *he knows* "*it not in confeſſion*; in that it is *underſtood*, that *he knowes it not to reveal it*, or ſo "as *that he may tell*. And thus much of "their matter of *confeſſion*, and that in anothers concern too; teſt and taſte ſufficient of what we may make of them in their other methods and myſteries; the impartial be Judge: ſo then, ſhould I hear *confeſs* you, *Sir*, *Lupum auribus!* I ſee what I muſt truſt to; till ſuch time as the Heavens bleſs us with a witty *Convict*, tuning the Inſtrument *ad canevidam palinodiam*; that is plainly, *Sir*, till you exchange your *ſeat of the ſcornful*, for a *ſtool of repentance*; and give the world as publick teſtimony and aſſurance, of your awful reſpects, honour and veneration for both *Clergy* and *Religion* for the future, as you have already, of *Contempt*.

And what if I ſuppoſe, *Sir*, (what I will not yeild) that you had no *formal intent*, or the leaſt deſign in the world to betray either *Clergy* and *Religion* to *Contempt*, on the one ſide; or the *Laity* to *Atheiſme*, *Popery*, or the like, on the other?

and that all the mischief and execution committed or committible by either *edge* of *Ishmael's sword*, were meer *chance-medley*; *finis operis, non operantis*; yet this being the immediate, direct, concurrent tendency of both your *Letters*, as may appear from the general fram, scope, series, tenour and contexure of the whole (for *your speech bewrayeth you Segnior*) your self, the world, yea very Nature may Justify the *Church of England*, in guarding and securing her self, both in her *Clergy* and *Laity*, (and in both, her endeared *Religion*) against the pernicious influences and growing mischiefs of your Pestilent *Rhapsody* (ἀρχομένων νόσων κινεῖν τὸ κινήτεον) namely, those two *near correlates* (by your own confession) the *contempt* of the one; and *atheisme*, &c. in the other; and what dismal train those may carry with them, *ut Cacias, nubes*; as also in animadverting upon you as no better, then *Heathen* or *Heretick*, without, (what as your friend I advise you at your first return from *Devonshire*) a *publick recantation*.

And thus, *Sir*, I have *made the way to my text* (as your *contemned Clergy* use to do by

by theirs,) *as ſmooth and plain as any thing*, with *a Preface*, (as you may remember) not from *Adam*, but from *Alpha*, the *Ancient of dayes* himſelf, *though my buſineſs* in part (your *doom*) *ly at the farther end*, (almoſt the very laſt verſes) *of all the Bible*; ſo that it now remaines, that I turn *allegata* into *probata*, and make good what I have here charged your *Letters* withall; that I may not ſeem to ſpeak *without-book*.

The firſt thing then that offers it ſelf in your *Letters*, *Sir*, is the very *theam* and *title* thereof, viz. *The Grounds and Occaſions of the Contempt of the Clergy and Religion enquired into*: Being then that *Religion* and *Clergy* (an *individual Conjugate* in themſelves, as well as in your *Epiſtles*) is the *ſubject-matter* of your *Inqueſt*; being that a previous *contempt* of both *de facto* is by you (but too truly) ſuppoſed; and the *redreſs* hereof *de futuro* by you pretended; It will neceſſarily follow, that if inſtead of *redreſſing* of this *contempt*, either by removing (to your power) the *grounds* and *occaſions* of it, if *Juſt* and *deſerved*, in the *Clergy*; or by removing *it*, if *unjuſt* and *undeſerved*, in

the *Laity*; your *Letters* administer false and unrighteous grounds and occasions of *additional contempt*, &c. If so (I say); it will necessarily follow, that the *project* and *designe* of your *Enquiry* can be nothing less, nothing else, then that of propagating *Atheisme*, &c. in the *Laity*, by means of a confirm'd unjust *Contempt* of their *Clergy*, (between which, there is such a *near relation*, by your own confession) and that (else your *politicks* were as faulty as your *cause*) under the disguise of a *friendly pretence*: It is a grand *maxime* in Law (but only with a *Civilian*) *non defendere videtur qui latinat*; very *silence* or *non-appearance* for the accused &c. much more *publication* without *vindication* (as in the present case) is an *implicite charge*; so that the very *negative*, your *non-vindicating* of *Religion* and *Clergy* from that *Contempt* which you both (too truly) *presuppose*, and *divulge*, is an *indirect proscription and exposal* of both, to a *further degree* and *confirmation* of it; your *Inquisition*, *interpretative* (though there were no *express*) *accusation*! and hence, according to this rule, the propereſt *paraphrase* upon your *Text* (and

(and I dare say, most congruous to the "*original*) must be this: ——— "The *Grounds* and *Occasions* of the "*Contempt* and *Contemptibility* both "of the *Clergy* (*Person* and *Functi-*"*on*) and of *Religion*, under Colour "of *Friendly Enquiry* into the same, "and *pretence* of *Redress* of the *pre-*"*sent Contempt*, but with a real in-"tent of fomenting and propagating "a *further* and *firmer Prejudice*, and "(what hath a *near relation* thereunto) "*Atheisme*, &c. alledged or admini-"stred, and *in perpetuam rei memo-*"*riam* published to the world, by *Oath*, "*ex officio*, &c. And now——*ex ungue* "*Leonem!*

But *Sir* (to subsume *a fortiori*) in stead of *Vindication* of *Religion* and *Clergy*, or the pretended *redress* of *popular contempt* of both (by you both *supposed* and *divulged*) you have exposed and betrayed *both*, to, (what you have fowly bewrayed in your self), *accumulative prejudice*, and a confirmed *contempt*; and in order to the more effectual propagation hereof, and your *Atheistick*, *Antichristian* design herein, in a

a moſt *defamatory*, reproachful and blaſphemous manner traduced and abuſed the *doctrinal foundation* of both, viz. the *Holy Scriptures*, to the infringing and ſubverting (what you can) the ſacred *authority* (and conſequently, the *neceſſity* and *utility*) of the ſame, and therein the *Chriſtian Faith* founded thereupon; for which you muſt be accountable.

As touching your *firſt* and cheif *aſſault*, *Sir*, This being made (as is ſaid) upon the *doctrinal foundation* of both *Religion* and *Clergy*, the *Holy Scriptures*, and in them the *perſonal*, *God* and his *Chriſt*, or rather this complex, *God in Chriſt* (if thoſe phraſes may not be offenſive to you) and thus at once, *antiſcriptural*, *antichriſtian*, *atheiſtical*; I Judge it neceſſary that I *firſt* by way of defence, *prepoſſeſs* the Reader againſt it; and *then* for *conviction*, in a few inſtances amongſt many, a little *exemplify* it.

As for the *former*, I cannot better *prepoſſeſs* the Reader, nor *counter-work* you, then by aſſerting from the very principles of *Reaſon* (the onely ſignificant *topick* in this caſe) the *authority* by you debaſed and diſparaged, namely, That

of

of the *Holy Scriptures*, which I will briefly perform in these few ensuing *paragraphs*, wherein I consult not so much his *judgment*, as his *memory*; the *reality*, as the *rationality* of his *Faith*; as being rather *prompter* hereof, then *founder*; hoping that I have not herein to do with more *Atheists*, then *one*; nor fearing in defence of such a *rational* interest, to encounter them all.

First then, *Sir*,

" That there is an *One* only *true* and " *living God*; that to this God, is due " from the Creature, all possible *wor-* " *ship* and *service*; that upon the *right* " *performance* of this worship, depends " all *true* and *certain happiness*; are all truths demonstrable from *principles of common Reason*; (else I am willing to take shame for my assertion) viz. That of a true *Deity*, partly from *natural Conscience*, as being in its latitude, both *Conservatory* of common *connate notions* and *principles* (of which, that of a *Deity*, *divine worship*, and concomitant *Reward*, are the chief) the very *Light* and *Law* of nature; and also *witness* and *judge*, by way of *domestick process* in matters of

of *fact* vitious or vertuous, *accuſing* or *excuſing* according to the tenour of that Law; hence called by *Gregory Nazianzen*, the *Souls-padagogeſs* (which would you become tractable *diſciple* to, I ſhould not yet deſpair of you, for none ſuch ever died *Atheiſt* or *Infidel*) and by *Baſile* the Great, a *natural Judicatory*, moſt certainly *authoriſed* from a *ſupream Law*, and *Law-giver*, who can be no other than the *true God*, whoſe authentick and righteous Will is therein exemplified: Partly again, by *rational collection*, or concluſion of *one abſolute firſt Cauſe* and *Principle* from obvious *effects*; that being the production of the Creatures, can neither be *infinite*, that is, of one by another, the preſent by a former, thoſe again by a former, and ſo ſtill on, (far beyond *Adam*, and the *Pra-adamites*) even *in infinitum*, by way of a *direct unbounded proceſſion*: nor yet *Circular*; that is, of a ſecond, by a firſt; a third, by a ſecond; another, by that; and ſo round to the firſt again, producing and reproducing each other, by way of *continual circulation*; (both thoſe wayes being palpably inconſiſtent, abſurd, and irrational) it muſt of neceſſity be *Original*,

*ginal*, proceeding from *one* only *univerſal*, *ſupream*, *abſolute*, and *independent Being*, the *Original Author* of all things, which is no other then *Jehovah*, the *onely true God*. Deny this, *Sir*, and *unman* your *ſelf*.

Again, that of *Religious Worſhip*, is evicted from the former; the very ſame principle convincing of the truth of a *Godhead*, and of *Religious Worſhip* due from *Man*, as *natural Tribute* and *Homage* to this *God*, as being not only a *ſuper-excellent nature* in Himſelf; but abſolute, & ſoveraign *Proprietary* in, & *Benefactor* to his *Creature*, more eſpecially *Man*, his *Uſufructuary* for life and being: Himſelf *independent* upon any thing; all things neceſſary *dependants* upon him! Inſomuch, that there was never perſon or people in the world, who did not alwayes Joyn with their *ſenſe and conſcience of a Deity*, *Religious and devotional acknowledgments*; witneſs *ſacred Rituals*, *Temples*, *Altars*, *Sacrifices*, *Feſtivals*, *&c.* amongſt the moſt *Barbarous* of Nations; and thus it is obſervable, that the *Gentiles* are not tax'd by their *Doctor* in his *Letter* to the *Old Romans*, with a *total neglect*

*neglect of Worſhip*, but with *defect in the manner* of it; as being unſuitable and incongruous to the Divine *Nature* and *Will*. Laſtly, that of a certain *Reward* and *Happineſs* attending upon the due performance of this Worſhip, (as oppoſite *miſery* upon the neglect of it) is no leſs congruous to the Principles of Natural Reaſon, than either of the former; as being convincingly manifeſt, partly from the infinite *goodneſs* and *righteouſneſs* of God, being equally diſpoſed to *reward Vertue*, and *puniſh Vice*; partly from the *intrinſeck Equity and Juſtice* of the thing it ſelf.

In fine then, *Sir*,

The truth of a *Godhead*, *Religious Worſhip* due to this God; *true Happineſs and Reward* depending upon this Worſhip, are all *Articles* of a very *Heathen's Creed*, as well as of that of *a Chriſtian*; as being the dictates of *Nature*, as well as of *Scripture*; (Read by the *Light* of *Sun*, *Moon*, and *Stars*;) common principles of *Reaſon*, as well as Articles of *Faith*; perſpicuous to the *World* in general, in common with that *impropriated* part of it, the *Church*; and therefore in the buſineſs of

*Re-*

*Religion*, ſuppoſed as general *Preliminaries*, and (as it is in all other Arts and Sciences) *confeſſed* Principles; for *he that cometh unto God*, (as *Candidate* in this Sacred *Profeſſion*) *muſt believe that God is, and that he is a Rewarder of them that diligently ſeek him*: A *Godhead! Religion!* Concomitant *Reward* and *Happineſs! Common-Creed!* wherein all *Heathens, and Pagans, Jews, Mahometans*, &c. (whoſe ſeveral Teſtimonies I muſt not here inſert) as well as *Chriſtians*, univerſally throughout the world, are *Joynt Confeſſors*, ſave here and there a *Protagoras*, *Diagoras*, *Lucian*, the **Author** of the **Contempt of the Clergy**, &c. and ſuch like **Deſperadoes**, who yet never durſt, out of a *Feaver*, expreſly deny any of all the *Three*, a *GOD*, his *WORSHIP*, or a *FUTURE STATE*: or ſuppoſe they live the **Pope's Life**, queſtioning what they dare not, cannot deny; (*Clement* the *Seventh* is the **Man** I mean) his *Three* **Dying-Reſolves**, will be their certain, though too late Conviction, *viz. Whether there be a God? Whether the Soul be Immortal? Whether there be a Heaven and Hell?*

Again,

Again, *Sir*,

"That in order to the *due knowledg* of "this *God*, the *right* and *acceptable* perfor-"mance of this *worſhip*, and the *diſcovery* "and *attainment* of this *happineſs*, a *ſpecial* "*Revelation* of the *Divine Mind* & *Will*, "and *Rule of Faith* & *Life*, is to the crea-"ture abſolutely *neceſſary*; that a *ſcrip-"tural Rule* and *Revelation*, is moſt *con-"venient*; and that *to afford the creature "ſuch a Rule* is moſt congruous to the ſa-"cred *nature* & *honour* of *God*; are all *ra-"tional* truths aſwell as the former: For, *Sir*, as touching the *neceſſity* of ſuch a *Rule* and *Revelation*; although a perſon might by the conduct of the *Light* and *Law of Nature*, emproved by the *acceſſary* help of the *works of Nature*, diſcover and learn, That there is a *God*, yea, and in ſome degree, *what* He is both in his *negative* Attributes, *independency*, *infinity*, *immutability*, &c. and in his *affirmative-goodneſs*, *wiſdom*, *power*, &c: yea, and thoſe in their very *eminencies*, ——*omniſciency*, *omnipotency*, &c. and the like, as the *neceſſary* and *eſſential properties* of the *firſt Cauſe*: Likewiſe, that there is *religious worſhip* due to this God; yea,

and

and that he ought to be worſhipped, *Τῷ μαλιστὰ ἀυτῷ ἀρέσκοντι τρόπῳ*, in a *way and manner moſt acceptable to himſelf*: Laſtly, that *reward* and *happineſs* attends and depends upon that Worſhip; yea and in ſome reſpect, what *objective happineſs* & *chief good* is, viz. *God* himſelf, (*qui omnis beatitudinis, faſtigium, meta, finis*, as ſaid the *Divine Plato*, like as his Maſter *Socrates*, the former) the very *ſum, adequate meaſure* and *boundary* of all real bleſſedneſs: yet notwithſtanding all this; What *Unity of Eſſence* in *Trinity of Perſons* is; *One*, in *Three*, without *diviſion*! *Three*, in *One*, without *confuſion*! *God* the *Father*, *God* the *Son*, and *God* the *Holy Ghoſt*, all one *individual Spirit*; the proper *object* of *divine Worſhip*: What the *right and acceptable manner* of performing that Worſhip: Wherein that true *formal happineſs* conſiſts, which attends thereupon; and by what *means*, attainble, &c. Thoſe, *Sir*, believe it, are not at all diſcoverable by that *common Light*, by reaſon of that *infinite diſproportion* which is between ſuch a defective *medium* and the *object*; and hence, in the *Academy*, the *Lyceum*, the *Stoa*, and other

other *Athenian Phrontiſteries*, would have found no more credit, then the *doc-*
Lett. 1. *trine uſually preached for a hundred yeares*
pag. 59. *laſt paſt in the Church of England* hath in *your books* —— *Follies!* elſe what mean't the *Heathenish polytheiſme*, and great *Armado* of *mock-Deities* (alias *Mortals* bewrayed by the *Tombs* they had, aſwell as *Temples*) *thirty thouſand* ſtrong! as it is in *Heſiod's muſter-roll* copied by St. *Auguſtine*; of whom *three thouſand* amongſt the very *Gracians* as it is in *Homer's* (whoſe τρὶς χὶλιοι, if with you as *Canonical*, as belike his *Iliades* and *Odyſſes* are, then we know at once, what is your *Creed*, your *Bible*, and *Practice of Piety*) *ſix thouſand* amongſt the *Romanes*, as it is in *Varro's*, more *Gods* then there are of *Contemned Clergy* all *England* over; what mean't their *manſtrous Idolatries*? their *two hundred eighty eight Beatitudes* (recounted by the learned *Roman* now mentioned)? and ſuch like *ſtuff* (of which to ſpeak with the Father, *me piget quod illos non puduit*) and that not amongſt the *ruder Plebeians* only, but even perſons of more *defecated intellectuals*, their poliſhed *Sophies*, *Ingenioſets*,

*nioſoes*, *Vertuoſoes*, and the moſt refined of all Nations and profeſſions; the *Egyptian Prieſts*, the *Perſian Magi*, the wiſeſt *Grecian Philoſophers*, *Stoicks*, *Peripateticks*, *Platonicks*, &c. the moſt inquiſitive *Roman Naturaliſts*, the *Grecian* and *Roman* both *Orators* and *Poets*, even the very Princes in either Faculty; *Demoſthenes* and *Tully* in the one, and in the other (which your Reader may chance to wonder at) *Proteſtant-Homer*, *Let.* 2. and (which is yet ſtranger) *Virgil* the *pag.* 43 (undoubted) *Nonconformiſt*, had he but 45, 46. held out to *Bartholomew the Famous*; the onely perſons of either Perſwaſion, I aſſure you, that I ever read or dream'd of, to have come from *Rome* or *Athens*: What (I ſay) can the *Pagan Mock-deities*, *Idolatries*, and *imaginary Beatitudes* in the very judgement of the moſt ſtrenuous *Advocates* of *pure Naturals*, portend other, then an utter *Inſufficiency* of *natural light*, for the ends and purpoſes above ſpecified; namely, the adminiſtring of the *due Knowledge* of the *True God*, *True Worſhip*, and *True Happineſs*? Therefore a *New Light*, or *ſupernatural Rule* and *Revelation*, is abſolutely *neceſ-*

*neceſſary*: Again, *Sir*, the *expediency* of a *ſcriptural* or *written Rule*, may appear from a *three-fold danger* and *inconvenience* which an *unwritten* one is liable to; namely, that of *oblivion* and *forgetfulneſs*; that of *depravation* and *corruption*, by unjuſt *additions*, *detractions*, *falſifications*, and *forgery*; and laſtly, that of *utter deſtruction* and *ſuppreſſion*; the firſt, through the treachery of Humane memory; the two laſt, through the implacable enmity of *Satan*, and his *Accomplices* againſt God, his Truth and Church: From all which, a *written* Rule and Revelation is more ſecure, as being a *publick Record* and *Repertory*, whereunto recourſe may be had upon all occaſions, as well for *relief* to *Memory*, as for *trial*, or *redreſs* of queſtioned and impeached *Truth*; hence called by St. *Peter*, a *ſurer word of Prophecy*, than *Vocal* or *Unwritten*; to wit, not by a certainty ἀληθείας of *veracity*, for all *Divine Revelation* is equally *ſure* in this ſenſe, becauſe equally *true*, but ἀσφαλείας of *ſecurity*, upon the accounts mentioned: True it is, God was pleaſed to inſtruct his Church for the firſt *Two thouſand years*, and upwards, onely

*viva*

*viva voce*, by a *vocal Revelation* of his Mind and Will (for ought certainly known to the contrary;) but then, *Sir*, the conſtitution of the Church, was, during that long *Æra*, onely *domeſtical*, confined within the Line and Limits of *particular Families*, which compared with the *longævity*, and great age of the *Aborigines* of the World, gives us plainly to underſtand, that Sacred Truth might have been eaſily παραδόσεως by tradition from Father to Son, conveyed & preſerved all that time, pure, entire, and incorrupt, free from the above-named *Inconveniencies*; yea, one ſingle *Triumvirate* might have performed this, for the whole *Two thouſand years* mentioned; namely, *Adam*, *Methuſelah*, and *Shem*; *Methuſelah* living above *Two hundred years* with *Adam*; and *Shem*, (who lived to the *Fiftieth* of *Iſaack's* Age, which was about the *Two thouſandth*, *one hundredth*, and *Fiftieth* of the Age of the World) about a *hundred* with *Methuſelah*: But now, being that the *Church-Line* hath been ſince far extended, her conſtitution advancing from *Domeſtical*, to *National*; and from That, to *Oecumenick*, and *Univerſal*, (*Japhet*

*perſwaded* to *co-tabernacle* with *Shem*;) and moreover the Life of Man very much ſince curtail'd, being contracted by Sacred *Horoſcope*, to *ſeventy*, or at moſt, *eighty years*; yea, very rarely protracted to that; inſomuch, that many *ſucceſſive Sages* of the Church, would not ſuffice to perform that now, which that one ſingle *ternion* did before; and thus the caſe infinitely altered: It followeth, that for a *preventive expedient* againſt the *Three-fold Inconveniency* above-ſpecified; namely, *oblivion*, *corruption*, and *ſuppreſſion*; a *ſcriptural* and *written Rule* is moſt *Convenient*. And laſtly, that it is moſt *congruous* to the *Nature* and *Honour* of *GOD*, to indulge his Creatures, *ſuch a Revelation*, *Rule*, and *Directory*; is moſt convincingly manifeſt from his own *infinite Perfections* partly, and partly from the *concerns* of his *Glory* and *Honour* in his *own Worſhip* being *rightly performed*, and his *Creature's Happineſs* being *fully ſecured*; for, to urge but one argument in this one piece of Sacred *Oeconomy* (which is *Nemeſius's* concerning a *Divine Providence* in general) ſhould not God, in condeſcention to his *Creatures*

*neceſſity*

*neceſſity* and *conveniency* mentioned, as well as in compliance with the *Intereſt* of his own *Honour* therein concerned, afford him ſuch a *Revelation* of his *Mind*, and *Will*, and *Rule* of *Faith* and *Life*; this *non-indulgence*, or refuſal, muſt neceſſarily proceed, either from want of *Wiſdom*, or of *will*, or of *power* and *ſufficiency* in God; as if either he were not *Wiſe* enough, to underſtand how to gratifie his Creature, or indeed conſult his own intereſt herein; or not *Good*, *Gracious*, and *Kind* enough to his Creature, or *Faithful* enough to his own intereſt, to do it; or elſe in caſe of both *Skill* and *Will*, yet not *Able* or *Sufficient* enough hereunto: But now being that God (as is evident by the very light of Nature) is infinitely *Wiſe*, infinitely *Good*, and *All-ſufficient*, it were deſperate treaſonable Blaſpemy committed againſt Heaven, to aſſert any of thoſe *Defects*; and therefore in fine, by the beſt of conſequence, as a *ſpecial ſupernatural Revelation* of the divine *Mind* and *Will*, and *Rule* of *Faith* and *Life*, is to the Creature abſolutely *Neceſſary*; and a *Scriptural* and *Written* one, moſt *Convenient*; So it is moſt *congruous* and *ſuita-*

*able* to the *Divine* both *nature* and *honour*, to afford and indulge his Creature, this moſt *needful*, *uſeful*, *Scriptural* Rule and Revelation.

Laſtly, *Sir*,

"That this *neceſſary-expedient Revelation* of *God* and his *Will*, this *Canon* "*Rule* and *Directory* of *Divine Doctrine*, "and *Worſhip*, and *Chriſtian Faith* and "*Life*, &c. is no other then what is contained in that *Syſtem* of Sacred Truth, "the *Volume* of the *Scriptures* of the "*Old* and *New Teſtament*, as approved "and received throughout the *Reformed* "*Churches*; is as rationally demonſtrable as either of the former; This being that only *Revelation* to which the neceſſary *properties* and *conditions* of ſuch a *Canon* do appertain; which are ſummarily theſe two, namely, *Divine Authority* in reſpect of the *Original*, and *univerſal ſufficiency* in reſpect of the *end*; it being abſolutely requiſite that ſuch a Rule, ſhould both proceed from (not *Man*, *Church* or *Angel*, but) *God* himſelf, as its *Author*; and alſo by due proportion correſpond to the *ends* and *amendments* ſpecified, as a plain and ple-

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nary deſcription of, and direction to, the true God, true Worſhip, true Happineſs, and the *appropriated means* of the *acceptable performance* of that *Worſhip*, and *infallible attainment* of that *Happineſs*; what more Rational? and may that Inſtrument, Method and Model of Revelation, be for ever exploded the Church of God as *apocryphal*, which is devoid of either property: The one is a *compound* of *infallible Veracity* and *authoritative Power*, expreſſed in the *Revelation*; as being by its Sacred Author, whoſe *eſſential properties* thoſe are, both *inſpired* and *inſtituted* for the only *authentick* and unalterable *Canon* of his Church; the former requiring our *Faith*, the latter our *Obedience*; Both in their reſpective *analyſis*, ultimately reſolvable into the ſame as their *very formal* and *Fundamentall Reaſon*, a principle of *natural Conſcience* as well as that of the Authors *eternal Power and God-Head*. So that, the *Chriſtian Religion* framed by this *Canon*, is of all others, the moſt *rational*, as being founded, partly upon the *Veracity* of that God who *can neither deceive, nor be deceived*, partly upon his *Supremacy*

*macy* or *poteſtative Right* by vertue whereof *quicquid libet licet*, he may, as the Creature's Soveraign *Proprietary*, enjoyn and exact of him, whatſoever Worſhip or Service his own abſolute, but righteous *Will*, ſhall dictate or direct: and if any of the *Engliſh Clergy* offer to court your aſſent or obedience hereunto as other, let them for ever inherit your *Contempt*: The other property again, (by me conſidered as relating to both *matter* and *manner* of Revelation) is the *abſolute perfection* of the *Canon*, whereby it is conceived, as a Sacred *Pandect* or *Ecyclopoedy*, *expreſſely* or *implicitely*, *directly* or *conſequentially*, to comprehend *the whole Counſel of God* concerning all things neceſſary to be either *known* and *believed*, or *obſerved* and *practiſed*, in order to *God's Glory* and *Man's happineſs*, with ſo much *clearneſs* and *perſpicuity*, as that all both *literate* and *illiterate*, may in a due and diligent peruſal of the ſame, attain to a competent skill and knowledg therein: So that, that onely *Revelation* muſt neceſſarily be the *authentick Organ* and *Inſtrument*, *Canon* and *Rule* of *Divine Doctrine* and *Worſhip*,

*Worſhip*, *Chriſtian Faith* and *Obedience*, to which thoſe two *Canonical properties* and *conditions* agree, viz. that *authority* in reſpect both of *inſpiration* and *inſtitution*; and that *all-ſufficiency* in reſpect both of *matter and manner* of diſcovery; ſo as that all *Faith* and *Obedience* yielded to the Revelation, muſt be reſolved into the *veracity* and *ſupremacy* of its Author, expreſſed therein as the *formal* object or *objective Reaſon* of both (aſwell as into the *univerſally perfect* and *all-ſufficient Teſtimony* it ſelf as the *material* one); and not into the teſtimony either of *Church* with the *Papiſt*, or of *Spirit* with the *Enthyſiaſt*, both committing a moſt abſurd and putid *Circle* in giving the *reaſon of their hope*; aſſerting the *truth* and *authority* of the *Canon*, by thoſe reſpective *teſtimonies*; and again in a reverſed method, the *truth* of thoſe *teſtimonies*, (as being no other way known to be true) by the *Canon*; therefore to be equally declined: Now that the *Revelation* of God and his Will contained in the Books of the *Old* and *New Teſtament*, as they are approved and received throughout the *Reformed* Churches,

Churches, is that one only Revelation which is thus both *inspired*, and also by eternal sanction, *instituted* and appointed of God for the *all-sufficient* and absolutely perfect *Canon* of his Church, and that both as touching the *Doctrine* therein contained, and its *accessary mode* of *scription*; it being wholly committed to *writing* by God's Holy *Prophets*, *Apostles*, and *Evangelists*, being all by the *Holy Ghost*, as his immediate *Actuaries*, *extraordinarily qualified* for, *irresistibly incited* to, and *infallibly guided* and *acted* in the *work*; commenced by *Moses* the first, and finally concluded and perfected by St. *John* the last of *Canonical* Writers; may be very rationally evicted; (and that to an utter exclusion not only of the *Jewish Talmud*, the *Turkish Alcoran*, *Popish Traditions*, *Enthusiastick Fancies*, &c. from having part or lot in the Sacred *Canon*, but of matters of a higher predicament, namely, all *oral* Revelation, such as was that whereby God instructed his Church for the *first two thousand Yeares* and upwards, and the many *Sermons* of *Christ* and his *Apostles* not *recorded*, though equally *inspired*

*ſpired* of God, with the *Scripturall*; as alſo ſeveral *Prophecies*, as thoſe of *Gad*, *Nathan*, *Iddo*, and others, which were not only equally *inſpired*, but likewiſe *recorded*, yet irrecoverably loſt, as being only accommodated *pro tunc* to ſome particular ſtate, condition, & exigency of the Church, which once ſatisfied, they were judged unneceſſary to be incorporated into the *univerſal Canon*.) Where I advertiſe the Reader, that the *ſufficiency* of the *Scriptures*, is evicted in their *authority*; for it being once agreed upon, that the Revelation contained therein, is of a truth the *Word* of *God*, we cannot more queſtion its *ſufficiency* then its *teſtimony*, whereof this is a ſignal part, namely that, It is as *inſpired of God*, ſo as his Sacred *Inſtitutes*, *profitable for Doctrine*, *for Reproof*, for *Correction*, for *Inſtruction*, &c. ſufficient to *perfect* every individual *Man* and the whole Church of God; That *whatſoever things were written*, *were written for our Learning*, &c. That this *word* muſt be *indefinably* obſerved without *turning to the right hand or to the left*; That nothing muſt be *added to this Word*, or *diminiſhed from it*, upon peril of *accumulative*

*mulative misery*, denounced by St. *John* the *last and longest liver* of *Canonical Writers*, (as hath been said) in the very *last of his writings*, namely the very close of the *Canon*, by way of penal *sanction*, and *ratification* of the whole; So that the very *crisis* of this weighty concern of stating and setling our *Faith & obedience* in and to the *Holy Scriptures*, lyeth in the evidence of the *Divine Authority* thereof, after this discursive method; "That "which is *the Word of God*, ought neces- "sarily to be *believed* and *obeyed*; But "the *Revelation* contained in the *Scrip-* "*tures* of the *Old* and *New Testament*, "is *the Word of God*; Therefore this "*Revelation* ought necessarily to be *be-* "*lieved* and *obeyed*: The *major* or first propositon, is a conclusion of *natural Reason*, founded and following upon God's essential *veracity* and *supremacy* (as hath been said) the dictates of the very *Light* and *Law* of *Nature*, as well as that of a *Deity* it self: The *minor* or *assumption*, namely, that the *Revelation* contained in the *Scriptures* of the *Old* and *New Testament*, is the very *Word of God*; is apparent upon a *threefold testimony*,

*teſtimony*, namely, that of the *Church*, that of the *Scriptures* themſelves, and that of the *Holy Ghoſt*; of which the two former onely are *argumentative*, the one as *Humane* and *Miniſterial*; the other, as *Divine* and *Canonical*: as for that of the *Holy Ghoſt*, He being the *efficient* cauſe of our *Faith* and *obedience*, his teſtimony indeed is moſt certainly perſwaſive to a perſon's own Conſcience; but this teſtimony, being *private* and *internal*, (like the *Hidden Manna which no man knoweth, ſaving he that receiveth it*) and the *truth* or *divinity* hereof being with all opponents equally queſtionable with that of the *Word* it ſelf; it can be no wayes *convictive* to others: Well then, to urge only the two former, and that very briefly; As touching the firſt of thoſe, namely, the teſtimony of the *Church*, which I here conſider (and obſerve it, Sir,) not under the notion of a *Church*, (for as ſuch it is onely knowable by the *Scriptures*, not *they* by *it*;) but as a *collective Body* or *ſociety* of prudent and honeſt faithful Witneſſes, profeſſing and atteſting the *Holy Scriptures*, and the Religion therein preſcribed; ſo that the

the Argument ſtandeth thus; "That "*Revelation* which is by a *ſociety of* "*prudent honeſt and faithful Witneſſes*, "who are neither *deceived* themſelves, "nor *deceivers* of others, profeſſed and "atteſted to be the *Word of God*, in all "rational conſtruction and evidence, is "ſuch; But the *Revelation* contained in "the *Scriptures* of the *Old* and *New* "*Teſtament*, is by ſuch a *ſociety of prudent* "*honeſt and faithful Witneſſes*, &c. profeſ-"ſed and atteſted to be *the Word of God*; *Ergo*, &c. The *major* or firſt propoſition Sir, I reckon *unqueſtionable* with all *Atheiſts* and *Infidels* throughout the world; for certainly, as *eſſential infallibility* in God by vertue whereof *in genere entis*, he *can neither deceive, nor be deceived*, is the ground of an *infallible aſſurance* in matters of *Divine teſtimony*, ſo a *rational infallibility* in a ſociety of *prudent honeſt* and *faithful men*, who therefore cannot be ſuſpected to be *in genere moris*, either *deceived in themſelves*, or *deceivers* of others, is a ſufficient ground of *rational aſſurance*, in matter of *humane teſtimony*, (as is that in queſtion, viz. a *humane teſtimony* of a *divine Revelation*); for what

what more can be required in the caſe? As for the proof of the *minor* or *aſſumption*, all that is required hereunto, is the eviction of the *prudence*, *honeſty* and *faithfulneſs*, of thoſe *Witneſſes*, or the *rational infallibility* of themſelves and and their teſtimony, namely, that they are ſuch as can neither be ſuſpected of being *deceived* in themſelves, nor yet of any *impoſture* or intent of *deceiving* others; where I underſtand as to our immediate concern in the caſe, the *preſent Teſtifiers* eſpecially, without a perplexing recourſe had to the *firſt*; being that the *credit* of the *preceeding* is ſtill ſucceſſively ſecured in the *ſubſequent* Churches; thus being once perſwaded of the *prudence* and *honeſty* of the preſent Church, namely, that ſhe is ſo *wiſe* and *prudent* as not to have been *deceived* by the next preceeding from whom ſhe received the *Scriptures*; and ſo *honeſt* and *ingenuous* as not to *deceive* the Reader, or my ſelf, or the next enſuing; we are accordingly aſſured of the ſame both *prudence* and *honeſty*, and conſequently *rational infallibility* in the former; and ſo in the next to that, and ſo on to the very *Apoſtles* and *firſt witneſſes*: Now then,

then, Let the *intellectuals* and *morals*; the *wiſdom*, *prudence*, and *diſcretion*; the *honeſty*, *fidelity*, and *integrity* of the preſent Witneſſes of the *Divinity* of the *Scriptures* be impartially ſcann'd; and all compared with the *multitude* of the *Teſtifiers* (a *wiſe man* may ſometimes both be *deceived* and *deceive*, but a *multitude* can hardly, if ever; in regard of choice of *direction* in caſe of *errour*, or *detection* in caſe of *forgery*) the *publicity* and *openneſs* of the *teſtimony*, and conſequently, its lyableneſs to conviction, if *falſe* or *fraudulent*; the *hazard* of loſs of peace, eaſe, and quiet; honour, credit, and reputation; profits, pleaſures and wordly delights; means of ſubſiſtence, liberty; yea, life it ſelf, which that Teſtimony and Profeſſion expoſeth to: a practice quite contrary to the *Law of Nature*, which obligeth to *ſelf-preſervation*, but that it is warranted by thoſe higher *ſevere lawes* of *Mortification* and *Self-denial*, &c. as to all thoſe endearments, preſcribed in the *Scriptures*, by them atteſted; which whether obſerved, or not obſerved, is a certain conviction of a *faithful teſtimony*, the *obſervance* being matter of *credit* thereunto;

unto; *non-observance* of *disgrace*, which by fore-going the *profession*, might be avoided; and lastly, the *vigilancy*, *subtilty*, and *potency* of *Enemies* and *opponents*, past and present; for whom it was, and is easie in case of *imposture*, at once both to *detect* and to *destroy*; who yet either have been wholly *silent* under the *publick attestations* of *Sacred Truth*, or have added thereunto their *own acknowledgments*, (instances whereof, History abounds withal); or lastly, have disputed the same with the *sword*, rather then with *argument*, though the *Gates of Hell* never could nor shall *prevail* herein: Let those I say, and the like, be all duly scann'd and compared together; and then undoubtedly, the conclusion can be no other, then that the *Testifiers* and *Witnesses* of the *Revelation* (or *Doctrine* confirmed by *Miracles*,) contained in the *Scriptures* of the *Old* and *New Testament*, are and have been a *prudent*, *honest*, and *faithful Society*, which can, or could neither be suspected of *Errour*, or of being *deceived* in themselves; nor yet of *imposture*, or intent of *deceiving* others; and consequently, that this same *Word* or *Revelation* by

them thus atteſted and profeſſed, is of a truth the *Word of God*: At leaſtwiſe the whole may be of ſuch vertue and influence as to beget in us that *veneration* and *reverend eſteem* for thoſe *Teſtifiers*, and the *Scriptures* by them teſtified, together with the *Religion* which according to the *preſcript* thereof they profeſs, as to bring us to the *Bible*, and to perſwade us to a *reſearch of the Scriptures* with the applauded *Bereans*, *whether things be ſo* as is reported; (without which, take notice, my teſtimony *for* the *Scriptures*, ought to be of more force with you, then yours *againſt* them, can be expected to be with me, mine being with you onely of *ſuſpected partiality*; yours with me, of *manifeſt prejudice*;) and then are we *half-Proſelytes* already; for, *Sir*, the *Divine Authority* of the *Scriptures* may convincingly appear to one thus prepared by the ſubordinate and *introductory* atteſtation of the *Church*, from the *ſuperiour Teſtimony* of the *Scriptures* themſelves (the *ſecond* thing propounded to be ſpoken to) namely that evidence which may be collected from the intrinſeck *characters* and *cogniZances* of *Di-*

*vinity*

*vinity* as ſo many dignifying *prerogatives*, enſtamp'd upon the *Word* it ſelf, as that which ἐν ἑαυτῷ ἔχει τὸ γνώρισμα (as ſaith *Athanaſius*) as in a manner *ſelf-manifeſtative*; and hence (which is remarkable) frequently likened to the *objects* or *mediums* of our *natural ſenſes*, as *light*, *voice* and *ſound*, *ſmell*, *ſavour* and *taſte*, *fire* and *heat*, &c. whence any that hath his *ſenſes exerciſed* to *the diſcerning* hereof, may gather, that as the things mentioned doe *indemonſtrably* diſcover themſelves to be what they are, ſo the *Holy Scriptures* whereof thoſe are figurative reſemblances, doe infallibly prove themſelves to be *Divine*: Now theſe three or four *Characters* of the *Scriptures* ſeem of all others to be more eſpecially *argumentative* and convictive of their *Divinity* to natural *Conſcience*; namely, 1. the *majeſty* of their *ſtile*, witneſs thoſe many *majeſtick Titles* of *Divinity*, which the Author doth therein aſſume to himſelf, (which I muſt not hear recount) importing either *independency* of *being*, or *univerſality of perfection*, or *abſolute power* and *authority*, or *excellency of operation*, &c. but all no leſs then *Divinity*; and

amongſt other particulars, that *magiſterial affidavit* ——*Thus ſaith the Lord*, familiar to the *Holy Scriptures*, and pretended to in no writings in the world beſides: 2. The *tranſcendency*, *ſpirituality*, and *ſanctity* of the *matter* and *contents*, both in *doctrines* and *duties*; the great myſteries of the *Godhead* and *godlineſs*; *three diſtinct perſons*, in *one nature*, in the one; *two diſtinct natures*, in *one perſon*, in the other: the myſtery of *diverſe*, yea *adverſe*, both *natures* and *perſons* united in *one Covenant*; the myſtery of *Regeneration*; the myſtery of the *Reſurrection*, &c. and other *Doctrines* & *Duties* as oppoſite to man's corrupt *Will*, as theſe are to his *Reaſon*, as the doctrines of *original ſin*; the *impotency* of *pure naturals*, in *ſpirituals*; the *ſervitude* and *Bondage* of *Free-Will*, &c. the duties of *mortification of the Fleſh*, *ſelf-denial*, and that ſtrange *retaliation* of *evil* with *good*, and *hatred* with returnes of *Love*, &c. infallible marks of *Sanctity*; as is alſo finally the univerſal *tendency* and *intendment* of the whole contexture; namely, the *exaltation* and advancement of *God*, and *debaſement* of the *Creature*, [peculiar

liar to *Holy Writ*, beyond all other whatſoever: 3. The *ſincerity* and *impartiality* of the *Writers* and *Compilers*, who appear to be ſo far from concealing, that on the contrary, they have faithfully divulged upon Record, *each other's*, nay, almoſt *each* his *own defaults* and *infirmities*; *Moſes*, his Grand-father *Levi's iniquity*; his Brother *Aaron's Idolatry*; his and his ſiſter *Miriams ſedition*, and his own *fault* & *precipitancy*: *David*, *Moſe's raſhneſs* and *inconſideracy*, and his own *Murther* and *Uncleanneſs*: the *Evangeliſts*, their very *Maſter's* humane *infirmities*, as *hunger*, *thirſt*, *wearineſs*, *fear*, &c. and their own *dulneſs* of *underſtanding*; *impertinent Queries*; *St. John's* and *Jame's ambition*; *Thomas's incredulity*; *Peter's triple denial* of his *Lord* and *Maſter*, recorded by St. *Mark*, his own Diſciple: *Paul's diſſention* with *Barnabas*, and *acceſſary guilt* of *Stephen's Death*, recorded by St. *Luke* his own Follower: St. *Paul*, *Peter's Judaizing*, and his own *Blaſphemy* and *Perſecution*, &c. an unqueſtionable conviction of the faithfulneſs and truth of their Teſtimony, not to be match'd by any Writers whatſo-

ever beſides, 4. And laſtly, the *infallibility* and *veracity* of their *predictions*; the *predictions* themſelves are recorded in the Holy *Scriptures*, the accompliſhment of them is ſufficiently atteſted, partly by Humane Hiſtory, partly by experience; and (to argue with *Bellarmine*) If Scrip- "tural *predictions* of *things to come*, "be true, as is approved by the event, "why not *ſcriptural atteſtations* of *things preſent*? All which duly conſidered what peruſer of thoſe *Sacred Digeſts*, will not aſſent to and conclude upon the *Divine Authority* of the ſame? till this ſame *aſſent* introduced by the *Teſtimony of the Church*, as the *preparative medium* by which (*per non propter*) our *Faith* and *obedience* in and to the Holy *Scriptures* is firſt in order of time, though not of Dignity, *pre-engaged*, be perfected and ripened into a firm *perſwaſion*, by the concurrent *certificative Teſtimony of the Holy Ghoſt*, as the *efficient cauſe* thereof (exerted in, if diſtinct from, the admirable *efficacy* of the Doctrine it ſelf, upon the mind and judgment, the heart, will, and affections, &c.) namely, that the *Revelation*, (that is the *doctrine* confirmed by

by *miracles*, both co-atteſted *canonically* in the *Scriptures*, and *miniſterially* by the *Church*) contained in the *Books* of the *Old* and *New Teſtament*, (as they are approved and received thtoughout the *Reformed* Churches) is of a truth the *Word* of *God*, &c.

There be ſeveral other *Secondary* and *Collateral* arguments of the *Divinity* of of the *Scriptures*, as the *ceſſation* of *Gentile-Oracles*; the ſubverſion of *Pagan-Idols* by vertue hereof, like the fall of *Dagon* before the *Ark*; the implacable *Malice*, rage and fury of *Satan* and his accomplices againſt them; the *Divine Judgements* upon their *inveterate Opponents*; the *invincible courage*, *conſtancy*, and *reſolution* of their *Confeſſors* and *Martyrs*; the *quality* of the *Prophets*, *Apoſtles*, and *Evangeliſts*, their firſt *Publiſhers* and *Writers*; the admirable *preſervation* of them againſt all oppoſition; the *confeſſion* of *Adverſaries*, *Jews*, *Gentiles*, *Sibylls*, *Phyloſophers*, *Heathens* and *Hereticks*, &c. touching the divine truth thereof; And alſo ſeveral other *Internal* markes and cognizances of *Divinity*, as *antiquity*, *conſent* of parts, *efficacy* of doctrine,

and the like: But the former being only known to us by *humane Teſtimony*, it is plain, that the *prudence*, and *diſcretion*, the *honeſty* and *integrity* of the *preſent Witneſſes* of the *Divinity* of the *ſcriptures*, as perſons *Rationally Infallible*, or ſuch as cannot in reaſon be ſuſpected of any, either *active* or *paſſive deceit* & *impoſture* in the caſe; is & muſt to any conſiderate perſon appear to be equivalent to all the reſt, and a more *ſure* and *compendious* argument for fixing and ſetling of our *belief* in the particular; The latter I have omitted, as not ſo *argumentative* or *convictive* to *natural-Conſcience*, (which I have here more eſpecially addreſſed my endeavour to) as the others above urged. But that none may wonder why I urge not here the argument of *miracles*, which others of the greateſt Fame lay ſuch a main ſtreſs upon, I will give you and the world this brief account of it: *Miracles* are conſiderable in reference to the caſe in hand, but two ways, namely, as either matter of *Divine teſtimony*, co-atteſted together with the *doctrine* by them confirmed, *canonically* in the *Scriptures*; or elſe as matter of *humane teſtimony*, co-

atteſted

atteſted together with the ſaid doctrine, *miniſterially* in & by the *Church*; (as hath been preaſſerted): Now in ſhort, *Sir*, under neither conſideration, are *Miracles*, or can they rationally be ſuppoſed to be, the *argument* of our *Faith*, but only the partial *Object* thereof, as matter of *Divine teſtimony* (as hath been ſaid) in the *Scriptures*, and matter of *Humane teſtimony* in the *Church*; and therefore requiring a *correſpondent aſſent* to both: Where, for a further account of my ſelf, I crave leave to Remonſtrate againſt a very Eminent and worthy *Divine* of the *quorum* of the *Clergy* by you *contemned*, now living, who in a Book as noted as himſelf, holds this of *Miracles* for the main convictive Argument of the *Divine Authority* of the *Scriptures* as though *beſt now*, becauſe *ſuch of old*; which is a meer *fallacy*, *a non cauſa pro cauſa*, partly, and partly, *ab accidente*; for Firſt, to argue *ab abſurdo* from his own *Hypotheſis*, namely this, *That which Chriſt himſelf in his time uſed as the beſt argument to prove the Divine Authority of his doctrine, is the beſt ſtill*; to which I ſubſume; But ſo it is, that *that* of *viſible miracles*, was the *beſt argu-*

*ment*

*ment* which *Christ* uſed *to prove the Divine authority of his doctrine*; making the *Ear-witneſſes* of the one, *Eye-witneſſes* of the other, as infallibly demonſtrative ſigns and ſeals of *Divinity*; and then the concluſion followeth full of abſurdity, *viz.* that *that* of *viſible miracles* (obvious to *our Eyes*, as thoſe were which he wrought in the dayes of his fleſh, to his, *then-proſelytes*) is the beſt argument that can be uſed ſtill to prove the *Divinity* of his *doctrine*, (the *ſcriptures*); or, (which is all one) *Chriſt* muſt *re-deſcend* into the world, and work *New miracles* (*viſible* as his firſt) before he can have New *converts*; Abſurd! Again, If that which *Chriſt* himſelf uſed as the *beſt Argument* to prove the *Divinity* of his Doctrine, (which is known to have been *viſible miracles*) be the *beſt ſtill*, then are we under an unavoidable *neceſſity* of incurring the *ſame guilt*, to wit, *non-conviction* and *poſitive unbelief*, (or, in the ſame Authors opinion, (which I do not here diſpute) the *ſin againſt* the *Holy Ghoſt*) with thoſe reprobated *Infidels* in the dayes of *Chriſt*, through our being deſtitute of the *ſame proviſions* againſt it, namely, *viſible*

*ſible miracles*; Nay more, we are under a *neceſſity* of incurring ſin, without *poſſibility of remedy*, —— a *neceſſity* of *ſinning*, through want of the preventive, *viſible miracles*, —— without *poſſibility of remedy*, becauſe the *poſitive unbelief* mentioned, and *ſin* againſt the *Holy Ghoſt* (if thoſe be diſtinct) are known by *ſcripture-verdict* to be *unpardonable*, this groſs abſurdity followeth by neceſſary conſequence, & how injurious, nay, blaſphemous, againſt the *Wiſdome*, *Goodneſs*, *Holineſs*, and *Juſtice* of God, the aſſerting of ſuch a thing were, is eaſy to determine: Thirdly *Dilemmatically*, that Reverend Author muſt neceſſarily conſider *miracles* either as *Recorded* in the *Scriptures*, or, as *Reported* by the *Church*; (for as *viſible* they were peculiar to Chriſt's *Contemporaries* and *Eye-witneſſes*) If as *Recorded* in the *Scriptures*; as ſuch they being part of the *Divine teſtimony*, which is this *complex*, the *Doctrine of Chriſt confirmed by Miracles*, they are not the *Argument*, but the *Object* of our *Faith*; and we believe not the *Scriptures* for the *Miracles*, but the *Miracles* for the *Scriptures*, as part of the ſacred narrative, and together with the

*Doctrine*

*Doctrine* by them confirmed, and joyntly with them therein Recorded, the *Collateral Object* of our belief: If again as *Reported* by the *Church*, then by my Authors Divinity, the *testimony* of the *Church*, is the main, or *best Argument* that can be used, to prove the *Divine Authority* of the *Scriptures*; A train of Absurdities! and if we abstract from the testimony of both *Scriptures* and *Church*; let any tell me what significancy *Miracles* are of in the case: The Author (I assure you) is a person approved for Eminent, both Learning and Piety, and indemnified from your two *extenuative Characters*, of which in their due place; but personal respects must vail to the interest of the truth; I can easily declare with him, that I believe that *Doctrine* to be of *God*, which is confirmed by *undeniable Miracles*; I can as easily declare, that I believe all true *Miracles* to be of *God*, because they exceed all created power; but the critical *Query* in the case, (by him omitted) is, how shall one be assured, that *such Miracles were ever wrought* (as Christ's *turning of Water into Wine*; for instance, his *Raising* of *Lazarus from the Dead*, and

his

*his Curing of all manner of Diſeaſes*, &c.) for confirmation of his *Doctrine?* the two former, one may, by the very light of nature, be aſſured of, and yet queſtion the laſt: This certainly is no otherwiſe atteſted, then firſt in a *ſecondary* and *ſubſervient* order by the *Church*, as a *Miniſterial* mean of conveying to us, the truth of matter of Fact; and next, in a *ſuperiour* order by the *Scriptures* themſelves, as the the *Canonical Records* of the ſame; and in both, in conjunction with the *Doctrine* by them confirmed; and both *Doctrine* and *Miracles*, as the *complex* and *conjunct object* of our *Faith*, equally *credible* upon *Teſtimony*; which Faith is (as hath been ſaid) by the *concurrent teſtimony*, and inward *illumination* and *motion* of the *publick ſpirit* of the *Holy Scriptures*, viz. the *Holy Ghoſt*, ripened into this firm *perſwaſion*, that the *Revelation* contained in the *Scriptures* of the *Old* and *New Teſtament*, that is, both the *Doctrine* it ſelf, and the narrative of the *Miracles*, by which it was confirmed, as *collateral parts* and *contents* thereof, is of a truth the *Word*, not of *Man*, nor *Angel*, but of *GOD* himſelf; and the onely *authentick*

*Canon*

*Canon*, and *Rule*, of *Divine faith*, *worſhip*, and *obedience*; which, I thank God, I am as much confirmed in the belief of, not onely to ſpeak, with *Campian* in another perſwaſion, *quam me vivere*, as that I live, but as ſurely as that there is a God by whom I live; elſe had long ere now become a miſerable prey to ſubtil Adverſaries, who are ever obſerved primarily (as you do) to attact their Opponents, in the *ſcriptural foundation*, and that eſpecially in its very *fundamentality*, namely, the *Divine Authority* thereof, here Aſſerted, and I hope, Evicted. Thus, *Sir*, I have gone a great way about, to bring you by the neareſt way home; at leaſtwiſe, if not to *gain* upon you, as a *Proſelyte*, yet to *guard* your Reader againſt you, as an *Enemy*: And now I Challenge you to do your Worſt; the hurt will be your *own*, none of *mine*, nor, I hope, of *his*, being that I have arm'd him with an *Antidote*, he ſhall not need to fear (what I promiſed to produce in the next place, *viz.*) your infective *example*: And indeed, *Sir*, your whole *Rhapſody* ſeemes to be nothing elſe but a continued *exemplification* of your *Atheiſme*,

and

and *Blaſpemy*, expreſſed in depreciating, extenuating, debaſing, and what in you lies, nullifying the *Divine Authority* of the *Holy Scriptures*, and that in the moſt material *Promiſes*, *Invitations*, *Precepts*, *Narratives*, &c. therein contained; which, could you, by your foul *index expurgatorius*, expunge them the ſacred *Canon*, as belike you have them your *Creed*, let the remainder be branded for *Apocryphal* for me; for (to inſtance in a few) what greater *Promiſe* is there recorded in the whole Book of God, then that in *Malachi*: ——*Unto you that fear my Name, ſhall the Sun of Righteouſneſs ariſe with healing in his Wings?* Or *Invitation*, then that of *Iſaiah*: —— *Ho, every one that thirſteth*—— *come ye, buy and eat; yea, come buy Wine and Milk without money, and without price?* Or *Precept*, then that early *ſummons* in our Saviour's *triennial* Preaching: —*Repent, for the Kingdom of Heaven is at hand?* Or *Narrative*, then that of St. *John*: —— *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have Everlaſting Life?* Or its *Parallel*, that of St. *Paul*,

This

—*This is a faithful saying, and worthy of all Acceptation, that Christ Jesus came into the World to Save Sinners? &c.* And what a poor jejune, dilute, empty *History* were the Volume of *Holy Scripture*, (and consequently how helpless and hopeless your case and mine, and that of all Sinners universally) if depauperated of those, and their parallel *Evangelical* contents, being that the ζωὴ & ψυχὴ, the very *quintessence*, the life and spirit, the very soul and substance of that *Blessed Revelation* consisteth therein; and yet most blasphemously debased and prophaned by your self, and prostituted to *Contempt* in others, (for which you must be accomptable); witness those facetious, but blasphemous *Laconicks*, with which you *Criticize* thereupon, *viz.* that of *The Moon of Righteousness* upon the first; *A spiritual Sack-posset* upon the next, *The Soap of Sorrow*, and *Fullers-earth of Contrition*, upon the third; That of the *Daughter of God*, and *Dauphin of Heaven*, upon the fourth; and that of a *Christmas-Feast*, consisting of *Three Dishes*, &c. upon the last, and the like; which, who but your self can either read, or relate,

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without Horrour? I guess what your Reply might be here, namely, that you have onely transcribed the *Blasphemies* of others, to wit, those of the *Clergy*, &c. But then remember, *Sir*, what the doctrine of the *Civil Law* is (approved with all civil men) above alledged, namely, that *Publication* without *Vindication*, is *implicite Accusation*, especially in a case of of such an universal concern as are the *Holy Scriptures*, which your own interest therein had obliged you to vindicate, but that (it is plain) you have renounced it. In short then, supposing matter of fact to be matter of sad truth, namely, that some unhappy *Clergy-men* have, to the disgrace of their *function*, *Religion*, and *Scriptures*, committed such horrid Blasphemies, (which as yet I do not enquire into, but methinks if any such be, you should have by name, singled them out of the society, to their deserved contempt) this will not justify you in what I charge you withal; It being manifest, that you have not only *divulged* those *Blasphemies*, but divulged them without the least *vindication* of the *Holy Scriptures*, *Religion*, &c. thereby so

greatly damnifyed and diſparaged, which (as hath been ſaid) is an implicite joyning of iſſues with the firſt *Aggreſſors*; nay, that you do induſtriouſly throughout your *Letters*, betray and proſtitute the ſame to *accumulative contempt* in the *Laity*, and that with all imaginable artifice and advantage of *an extemporary* and *occaſional witt* (to uſe your own *idiom* in your own praiſe) that curſed *Volupia* to whoſe unhallowed *Shrines* you have preſumed to devote and ſacrifice *God*'s own *Word* and *Oracles*, (though you might eaſily have made experiment thereof upon another Theam at a much cheaper rate than that is like to prove, of adventurous *jeſting* with a *two-edged tool*) and what plainer inſtance or argument of *Atheiſm*? But for a further and fuller exemplification and conviction hereof, I will firſt prompt your Reader with this rule, that as in the ſacred *Decade* or *Ten commandements* in particular, ſo in the ſacred *Scriptures* in general, *he that offends in any one point*, is by Divine verdict *guilty of all*, to wit, *intenſively*, in regard the *Divine authority* of the *whole* is violated in any one *particular*. And now

for

or instance in *particulars* of Scripture, not by the *Clergy*, but by you, (and the *whole* consequentially in those) abused, depreciated, and what in you lieth, *exauctorated*; I do in the next place, recommend to your Readers perusal, a few *pages* of your *second Letter* noted in my Margent, where he shall find such a *Scheam* of *factious Atheism*, as I believe, he never read the like of, all his life-time; and this exemplified in a *supposed Gentlman* (personating your self in *shewing extemporary and occasional wit, in abusing the Holy Scriptures*, in your own words, as is plain) much resembling some *a la mode* Spark, or one of your high-bred *Hectors*, dextrous in the gentile strain, in a breath to *damn* himself, and *humble-servant* others; a *Bartholomew-Gentleman*, I dare say, least of all, as being known to be no affecter of *ceremonies* of *State* (which this *Generose* abounds in) more than of *Church*, his education not serving him for the one, more than his judgment for the other; Well, this same *Gentleman*, alias the *Author* of the *contempt of Religion*, is supposed to be intended for *dinner*, (probably a feast of luxurious *barricadoes* and *escu-*

Lett. 2. p. 187, 188, 189, 190.

ladoes) in some *good house* or other; and how *ingenious* (so give him your own epithet) he acquits himself both in *going* and *returning*, and his *demeanour* there; quoting *Canon* for all his *addresses*, with *suddenness of apprehension*, and *experimental skill* (as you there call it) in the *application of Scripture*; the Reader, after perusal of your narrative, be judge. *Straight is the Gate, and narrow is the way*, and *few there be that find it*, said our *Saviour*; prophanely applyed and prostituted to your *narrow Alley*, (a bad omen, I assure you, of the *broad way*.) The *Psalmist's*, *Lift up your heads O ye Gates*, and *be ye lift up ye everlasting doors*, to *knocking at the Gate* in the *Porters absence*; The *Prophet's Besome of destruction*, and *desolation of Babylon*, to a *servants sweeping away a little dirt out of a Court-yard*; Our *Saviour's*, *the first shall be last*, and *the last shall be first*; to the straining of a *complement of precedency*, with *shruggings*, and *beg-pardons*; ——— *If ye have faith like a grain of mustard-seed, ye shall remove Mountains*; to the *removing of a little of the mountain of mustard upon the Table*. O *Jerusalem*, *Jerusalem*,

*Jerusalem, thou that killest the Prophets* ——— *how often would I have gathered thee as a Hen gathereth her Chickens*, &c. (an instance whereupon one would have thought you should rather have spent *tears*, as Himself did, then costly *jests*) to a *dish of Chickens*, commended for a *dish of fat Jerusalems*, &c. The *Apostle's Tabitha, arise*, to every *child, Boy, or Girl, that drops in the street*: Our *Saviour's invitation* of relief, *Come unto me all ye that labour and are heavy laden, and I will give you rest*; to every *Porter easing himself of his burden*: The *Apostle's, Paul may plant, and Apollos may water, but it is God who gives the encrease*; to every *water-bearer*, &c. I am resolved to add one more, but what is enough to turn my *Gentlemans dinner* into *Belshazzars feast*, (celebrated with *sacred utensils*, as this is, with greater cost, *sacred texts*,) and the whole into a *Tragedy*; you can by no means endure that the Minister should *preface* from *Belshazzar*; and you tearm your *Parson-Antagonist, inviting you to hire him preach, and promising you the best sermon in his budget*, that he forbear the name of *Belshazzar*; but

how will you like to *end* with him, whom you can so little endure the Minister should *begin* with? though you have not a *Kingdom* to lose, yet you have that which is, or ought to be equally or more dear to you; therefore capable of as fatal a *Perez*; ——— *O full of all subtilty and mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right wayes of the Lord?* most justly applicable, to all *Scripture-vilifiers*; and what *son* of *Belial*, or *Bartesus* himself? What *Celsus* or *Julian?* What *Faustus* or *Manes* himself? What invidious *Jew*, *Papist*, or *Pagan*, doth more deserve to be ranked into that *predicament*, than doth the *Author* of the *contempt* of the *Clergy*, and *Religion*, personated by that *parabolical Gentleman?* What more abusive, ignominious, blasphemous *predicates*, did ever the *Father of Lies*, or *Child* of that Father, stigmatize the *word of truth* withall, then he hath? *Aven-Gilion*! *Lesbian Rule*! *Livius's Decades*! *Æsop's Fables*! *Nose of wax*! *Inky Divinity*! *mute Doctrest*! *Dumb, dead, killing Letter*! and a thousand such reproachful *epithets*, have

not

not reflected a greater affront, ignominy, and disparagement upon the *Holy-Scriptures*, to the infringing and nullifiing, what Man or Devil can, their *sacred authority*, then hath your *debasing prostitution* thereof; and again, what greater instance or argument of *Atheism*? For *opposition and exaltation*, ἐπὶ πάντα λεγόμενον Θεὸν ἢ Σέβασμα, against *Religion* and against *God* (or a *Deity* it self,) is a matter *individual* and *inseparable* in it self, as well as in *Antichrist's character*; so that you may upon equal terms commence a *process* or *enquiry of contempt* against both; I leave the application to the Reader: But, I had almost forgot that you may probably be one of those that hold no other *canon* than *Homer's Iliades* and *Odysses*, or *Virgil's* *Evangelical* and *Prophetical writings*; the former, as containing *mystically* both *Law* and *Gospel*; as his *works* are owned by you in general, for a *practice of piety*, wherein you tell your Correspondent, he may find all *practical Divinity* sum'd up, *cases of Conscience resolved*, *controversies decided*, &c. (no wonder, you tearm him *Christian* and *Protestant*) the other, as comprehending a *body of*

*Let.* 1. *pag.* 9.

*Lett.* 2. *pag.* 43.

Lett. 2. p. 45. 46 *Divinity* exactly *agreeing with the primitive Doctrine and intentions of our Saviour*, father'd upon a *None*, (alias your *Hec* or self; for I dare say, there is an agreement *in unitertio*); indeed I have read of one converted by *Virgil's fourth Eclogue*, but have suspended my beliefe of it hitherto; it may be you are the man; and from such a *Bible*, such a *practice of piety*, such a *body of Divinity*, such a *Convert*, what can the world expect? —— κακοῦ κόρακος κακὸν ᾠόν. I proceed.

Another assault of yours, *Sir*, is made upon the *Ministerial* foundation; (as the former was upon the *Doctrinal*) namely, your *Corah-like Rebellion* against the *Clergy* of the Church of *England*, and those both in *person* and *function*.

As touching the *person's* of the *Clergy*, two things you except against, *viz. number* and *qualification*; their *qualification* is reserved for an enquiry, under the *second general* propounded: As to their *number*; your exception is, that they are *supernumerary*, whereof you betray deep sense and sorrow; the *Nation* (say you) is

Lett. 1. 115. *perfectly over-stock'd with professors of Divinity*; thus *Aaron's fruitful Rod*, is *Corah's*

*sale's* grudge: and for a remedy to this prevailing *spiritualty*, that you may stop what you cannot *sell*, you propound a *double expedient*; One is, an *anniversary vent*, namely, a *yearly Transport beyond the Seas of so many Tuns of Divines*; *as well as of other commodities*; *with which the Nation is over-stocked*: the other is a *spiritual press upon Professors and Pulpiteers* (as you are sometimes pleased to stile them) an Expedition to another *holy war*; the *key* exchanged for the *Croisade*; but this I wonder, that *you* of all men should advise, for you know *Sir*, that the *holy Warriours* vouch to fight not *Turks* only, but *Infidels*; however, strange it is, if both wayes of *vent*, namely, either to a *slavery* in *Turky*, *the Barbadoes*, or *Indias*; or to an honourable adventure into the *Holy Land*, may not suffice to reduce the number; but sink or swim, stand or fall, it is all one to you, what becomes of either *Cargo* or *Armado*; so there be but a good riddance to the Nation of such *cumber-ground-Inmates*; that is, of our *Guides*, *Lights*, *Pastors*, *Seers* and *Overseers*! (We are beholden to you *Sir*,) and what the sequel here-

*Lett.* 1. *p.* 119.

of

thereof might be, or your design in it, your Reader be Judge, I do but think how great your grudge had been, had the whole *English Clergy* match'd in number one single order of another *Sect*, namely, that of St. *Benner* of which it is bragg'd, that it hath been the fruitful Nursery of no less than *Fifty-two Popes*, *Two hundred Cardinals*, *sixteen hundred Arch-Bishops*, *Four thousand Bishops*, and *Five thousand Saints approved by the Church*; or that of the *Cordeliers* or *Minimi*, computed by *Sabbellicus* in his *Enneads*, to be in *Europe* (besides the multitudes in *Asia*, *Africa*, &c.) above *Five hundred thousand*, (a thing almost incredible) out of whom, the *General* of the Order of St. *Francis* their Patron, hath upon all occasions offer'd to advance the *Pope* an Army *Thirty thousand* strong; and all very well spar'd, besides a great many *Tunns* for Transport; whether the *commodity* be good or not, I leave to others to determine; Invidious grudge against *Englands Clergy*, though the *sum total* amounts not to so many *hundreds*, as there are of *thousands* in one single *Romish* order; this, I dare say, is rancide and inve-

terate,

terate, though the *ſpirituall preſs* and *tunnage* may ſeem to be ſpoken by a *Joco-ſo*; your *Inquiſition* herein, in the caſe of our *Clergy*, ſomwhat reſembling that of the *Roman Tyrant* of old, in the caſe of *Chriſtians*, whom they tormented for a *diverſion*: But this is not all; I ſuppoſe that the *Engliſh Clergy* being divided into three parts, and a *thouſand* in each *tertia*; that one of thoſe is diſpatched away under their ſacred *Labarum* for the *Holy-Land*, unanimouſly reſolved to be either abſolute *Maſters* or *Martyrs* upon the *ſpott*; a ſecond ſhip'd off amongſt other *domeſtick commodities* with *which the Nation is over-ſtock'd*, at ſo much *par teſte or per tunn*, for the *Barbadoes* or the *Indies*, &c. to *get their living* as *Adam* got his by digging in *grounds*, or *mines* under ground, as *not worthy to live* upon it; and all this *jure exterminij*, by *Act* of *Parliament* too, prompted by your judicious motion; this ſuppoſed, I ſay, the *Ghoſtly Armada*, the *ſacred Cargo*, all ſhip'd and gon, and the Nation well rid of them; is all your ſpite, malice, and contempt, quite ſpent and exhaporated now! I doubt not; there is a *tertia* behind ſtill, and

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(the miſchief of all) the *office* in and with them; the number of *perſons* retrieved, but the *function* ſtill continues in the remainder; and whilſt there is a *preaching Timothy*, or a *praying Joſhua* in *England*, to be ſure, *Amalack* cannot *prevail*.

Therefore,

Your next attempt, *Sir*, is made upon the *Miniſterial Office* and *Function* it ſelf, eſpecially in thoſe two grand *Miniſterial* exerciſes, *Preaching* and *Prayer* (both *Manna* and *Incenſe*) and that with ſuch a ſtrain of *dialect*, as deſerves the ſevereſt *anathema* in my Budget: but I reſerr that piece of Juſtice to your Reader: To begin with the latter; You ſeverely criminate, and highly diſparage the *Spirit* and *gift* of *Prayer*, and (which yet is uſual with both ſorts of the *Engliſh Clergy*, *Conformiſts* and *Nonconformiſts*) all *conceived Prayer*. Now what the *Gift* and *Spirit* of *Prayer* is, a learned, ingenious and worthy *Prelate* of our Church ſhall determine (who knows but *Epiſcopal Reverence* may win you into a ſubmiſſion?) by whoſe Judgment in the particular I perſwade my ſelf, is of general authority with all that are ſober and

*Lett.* 2. *p.* 155.

diſcerning

diſcerning; namely *Biſhop Wilkins*, whoſe aſſertions in the caſe, are theſe in his "*Diſcourſe of Prayer*, viz. the *Gift* of "Prayer may be thus deſcribed; It is "ſuch a readineſs and faculty proceed- "ing from the *Spirit of God*, whereby "a man is enabled upon all occaſions, "in a fit manner, to expreſs and enlarge "the deſires of his heart in this Duty: "Unto the attaining of this *Gift* in its "true latitude and fulneſs, there are "three ſorts of *Ingredients* required; "viz. 1. Something to be *infuſed by the* "*Spirit of God*, who muſt *ſanctify* and "and *ſpiritualize* the *judgment* and *af-* "*fections*, before we can either *apprehend* "or *deſire* any thing *as we ſhould*: 2. Some "*natural endowments* and *abilities* diſpo- "ſing us for this *Gift*, as readineſs of ap- "prehenſion, copiouſneſs of fancy, ten- "derneſs of affection, confidence and vo- "lubility of ſpeech, which are very great "advantages to this purpoſe, being na- "turally much more eminent in ſome "then others. 3. Something to be *acqui-* "*red* and *gotten by our own induſtry*, "namely, ſuch a particular and diſtinct "apprehenſion, both of our ſins and

"wants

" wants, and the Mercies beſtowed upon
" us, that we may be able to expreſs the
" thoughts and diſpoſitions of our minds
" concerning them, in ſuch a decent form,
" as may excite both in our ſelves and
" others, ſuitable affections. The firſt of
" theſe is by ſome, ſtiled the *Spirit of*
" *Prayer*, the two latter, the *Gift of*
*Prayer*, &c. This, *Sir*, is *Dioceſan* Do-
ctrine; and let that *Clergy-Man* under-
go your *Contempt* that pretends to other
*Gift* or *Spirit* then what is here deſcri-
bed: But now, what do you think, will
the World Judge of you, who advance
*Lett.* 1. *p.* 36. an *all-Damning* and *illiterate Hector* into
a competition herein, with a *Learned* and
*Reverend Prelate*? for you undertake,
*Sir*, (to recriminate you from your
own cenſure) *ſub nomine pœnæ, to procure*
*Lett.* 2. *p.* 157. *one of the rankeſt Hectors about Town,*
*that ſhares his time between Swearing and*
*Curſing* (and ſomething elſe) *who ſuppo-*
*ſing he does, not put in ſometimes an Oath,*
*in ſtead of, O Lord,* (and a *God damn*
*him*, by the *common Law* of *autocatacri-*
*ſy*, in ſtead of *God bleſs him*,) ſhall make a
*long* well-worded, and *affectionate Prayer,*
*with confeſſion of all the Villanies committed*

*ſince*

*since the Flood* (*Contempt of the Clergy*, I hope, amongst the rest) *which shall draw forth as many Tears, and as deep Groans, as any of the greatest pretenders to that Gift, or Spirit*; that is to say, as any Prayer of the *Bishop* himself, now mentioned, he being of the number of those *pretenders*, as you are pleased to entitle them: And if this be not test sufficient to the World, of *what Spirit you are of*, I will for ever abjure all *Spirit-discerning faculty*; and I doubt not but this one *signature* of it, will serve to debase your credit for ever with any impartial Reader, in order to whose just verdict touching your project and principle of *Atheisme* it is, that I single out such matchless instances of your *extemporal and occasional Witt*; which, let me tell you, none but some unsanctified *Humster* for your *Hector*, will ever afford an *Amen* to, or reckon other then *facetious villany*, & remember for a check to it, though *Noah's Flood*, (mentioned in your *Hector's Litany*) be past; yet St. *Peter's Fire* is still to come, which all your *holy Water* cannot *quench*: *Ignorant-Poor Clergy* indeed! if a profligate *Hector-Rampant* shall out-

vie

vie them in their faculty, being no further hallowed then with your outside consecration of a *double Cap*, *Cassock* and *Girdle* !

Again,

As touching the other grand part of the *Ministerial Office*, namely *Preaching*; It is your peremptory assertion, *Sir*, in the Words of some great *Patron*, (an *Intimado*, possibly, ἥλιξ ηλικα τέρπει) whom you adopt for your mouth, that *such Preaching as is usual* ( in the Church of *England*) *is a hinderance of Salvation, rather then the means to it*; and the explication of what you intend by the epithete, *usual*, you reserve to the *good time*, &c. but what I will give the World to understand presently, and yet *plough* with no other then your own *Heiffer*: That *Preaching* of the Word of God, by persons of Holy Order duly authorised and qualified hereunto, is a *Divine Institution*: that *such Preaching* is the *ordinary meanes of Salvation*; and that the *Preaching usual* in the *Church of England* (of which a fuller vindication hereafter) is *such*; She (and I in her) is obliged to believe till She see better Authority for altering of her

*Lett.* 1. *p.* 81.

*Creed*

*Creed* or *Clergy* then you or your Maſters are like to produce in haſte: But the *emphaſis* of your aſſertion lyeth in the *adjunct*, viz. *uſual*, with which you *epithet* the *Preaching* by you tax'd; and what you intend by *uſual Preaching* in the Church of *England*, muſt be traced by its extreams or oppoſites; Now then, the *extream* or *oppoſite* of *uſual Preaching* muſt either be, 1. *Extraordinary high*, performed in the *Holy Tongues*, *Hebrew* and *Greek*, through an *immediate illapſe* and *inſpiration* of an *infallible Spirit*; and if ſo,—*Chriſtus corpore! Paulus ore!* nothing leſs will ſerve your turn then, then (St. *Auguſtine's* wiſh) the *audible* Preaching of *Chriſt* or an *Apoſtle* in *perſon*, viſibly *re-incorporated* into the Church: or elſe, 2. *Extraordinary low* and *mean*, poſſibly by way, of preſcribed *Homily* (the *Church* ſpeaking in this, as the *Spirit*, in the former) but this you know is performable by the meaneſt *Desk-Man* (one of your *Contemptibles*) though never Maſter of other *Language* or *Literature* then what he may owe to a *Mothers*, *Nurſes*, or *School-Dames* diſcipline: or 3. *Extraordinary* in reſpect of *Church*

*Office*, order and degree, as being performed onely by *Primates*, or *Prelates*, &c. but neither do I take this to be the meaning of your *unusual* Preaching; for besides the great breach of charity implied in it, (as if all the Preachers in the Church of *England* were *Hinderers of Salvation*, except onely *two* saving *Graces*, and *twenty four Dominical Vertues*) if once the inferiour order and Body of the *Clergy* be brought into *Contempt*, I am sure the *Most* and *Right Reverend* —— must look to share in the Destiny: Or else *lastly*,——but of that anon.

It is not a little observable, *Sir*, (& I hope your Reader will sense you accordingly) that while you expose our *Preachers* to the *contempt* of the *Laity*, you amuse them with *dark Reserves*, touching their *Preaching*: The *Clergy* and *Religion* is the very *Theme*, *Argument* and *subject-matter* of your *Letters*; those you presuppose a *contempt* of; the *Grounds* and *Occasions* of this Contempt, you have engaged in an *Enquiry* into, with pretence of friendly redress; those grounds and occasions you summarily reduce to two, viz, the *ignorance*

*rance* and *Poverty* of the *Clergy* (of which anon); in the explication and demonstration of those two characters, the *Preachers* are plainly described, whose *Preaching* you averr to be *a hinderance of Salvation:* Now then the *usual Preachers* of the Church of *England*, are plainly described by you, and in them, the *usual Preaching:* what then can be the meaning or *Mystery* of your *Reserve?* that the *usual preaching* that *hinders Salvation*, which one would think you have sufficiently explained, yet you *will not here goe about to explain!* and that *the reasons of your scrible, might be further explained when occasion should require!* undoubtedly profound, all naught! and that I may unmask and detect you (according to my promise) I will spell out the *Original* by your own *Copy* (for therein, as God would have it, γλωσσὴ νῦν πρότρεχει, your *speech bewrayeth you*;) and by good consequence draw a summary *conclusion* touching the designe charged upon you, from your own *premises*, and that in

*Lett.* 1. *p.* 81. *Lett.* 2. *p.* 101.

A *third* assault made by you upon both *Doctrinal* and *Ministerial* foundation

joyntly, the *Reformed Religion*, and *Clergy*, more expreſſely. *Ad hominem* then,

*All ſuch preaching as is at preſent uſual in the Church of England, is a hinderance of Salvation, rather then the meanes to it;*

*But the Preaching uſed in the Church of England for an hundred Yeares laſt paſt, is ſuch as is at preſent uſual therein;*

*Therefore the Preaching uſed in the Church of England for an hundred Yeares laſt paſt, is a hinderance of Salvation,* &c.

*Sir*, of this *Categorick Syllogiſme* (for *form* unexceptionable, as you muſt needs know, if your *Logicks* match your *Ethicks*;) the *premiſſes* are your own; and I hope you will not deny the *concluſion*, which is a *compendious gloſſe* and *Comment* upon the peſtilent deſigne of your *Letters of Enquiry*.

The *Major propoſition* Conſiſts of your own expreſs words, above ſcann'd; onely your *indefinite* is by me turn'd into an *univerſal*, which you know the Rules of *School* will juſtify me in; as well as the matter in debate: *ſuch preaching*, and

*all*

*all such Preaching*; are equivalent.

The *minor proposition* or *assumption* is your own too, as appears partly by expres words, partly by the scope, series, tenour and contexture of your Discourse; disown it if you can.—— *It would be an endless thing, Sir,* (say you to your *Correspondent*) *to count up all the Follies that have been for an hundred Yeares last past Preached and Printed of this kind:* Now what *kind* of *Follies* you mean, is plain from your foregoing Narrative concerning *ridiculous Preaching*, by way of impertinent, nay, *sometimes Blasphemous Metaphor, Similitude, Tales*, or such as is *apt to bring Contempt upon the Preacher, and that Religion which he professeth* (of which afterwards, when I come to enquire into matter of Fact) so that the argument standeth thus: *That Preaching which is full of Follies, or such useless and ridiculous things, as are apt to bring Contempt upon the Preacher and the Religion by him professed, is such as is at present usual in the Church of England,* (and therefore by you supposing it such, exposed to *Contempt*); *But the Preaching usual in the Church*

Lett. 1. p. 58, 59

Lett. 1. p. 32, 38, 45, &c.

*of England, for an Hundred Years last past*, is *full of such Follies*, &c. Then the conclusion followeth by clear consequence, *viz.* that therefore the *Preaching* usual in the Church of *England* for an *Hundred Years last past*, is *such* as is *at present usual* therein; and consequently by your own position, a *hinderance of Salvation, rather then the means to it*; the *Preachers Fools!* and the *Preaching Murther!* That is to say, the Faith and Doctrine usually *Preached*, yea, and *Printed* too (for both *Press* & *Pulpit*, *Writings* as well as *Sermons*, are by you charged) contended for, lived and dyed in, (yea, and by many of them sealing with their *Blood*, what they professed by *Tongue* or *Pen*, dyed *for*) by our first *Reformators*, *Protestant-Champions* and *Church-Worthies*, our *Marian Martyrs*, all our *Orthodox Learned*, *Pious*, *Painful*, *Preachers* under the Reign of Q. *Elizab.* K. *James*, & *Charles* the *first*, in times past; and what hath been & still is under our present Soveraign King *Charles* the II. usually Preached & published, is——*a hindrance of Salvation, rather then the means to it!* & consequently the *Church* of *England* since the *Sun of Righteousness arose* in it, with his *healing wing* of *Refor-*

*mation*,

*mation*, no *true Church*; for as *extra Eccleſiam nulla ſalus*, there is no ordinary Salvation without the Line of *Church-Communion*; ſo there is no true Church without the appropriated meanes of Salvation; —— and then according to your Divinity —— *Ichabod!* farewell *Church* of *England!* And now, *Sir*, what do you think of your ſelf upon recollection? or what will your *Reader* think of you? have I not here convincingly made out againſt you, from your own Principles and poſitions, a baſe unworthy peſtilent deſigne upon the *Reformed Religion*, and *Clergy*, and in them, upon our *Church*, to (what in you lies) the utter ſubverting and nullifying of the whole. And what you mean by your *myſterious reſerves*, namely, that what you intend by *uſual* Preaching, you will *not here go about to explain*; and the *reaſons of your Letters might be further explained when occaſion ſhould require*, (but I have done it to your hand in a *paraphraſe* very congruous to the *original*) what you mean, I ſay by ſuch *Reſerves* and *ſhrew'd hints* as thoſe are, we may by this time very plainly perceive, eſpecially with the ad-

*Lett.* 1. *p.* 81. *Lett.* 2. *p.* 101.

ditional help of a short *Gloſſe* of your own, dropt from you it ſeemes *unawares* a great way off from the *Text*, where you explain the *good time* —— by thoſe (deſpaired of) *dayes of vertue*, of having the *Tithes reſtored* to the *Church* moſt unjuſtly robb'd of them by the Sacrilegious *Church-Publican*, *Henry* the *Eight*; to wit, when like a wiſe Man, he rejected the Yoak of *Papal Supremacy*, —*Anglia non patitur duos Cæſares* (which other Chriſtian Princes, *Iſſachar*-like, couch and crouch under) and *forraged* (its *Antichriſtian* ſupports,) *Monkiſh Neſts* and *Nurſeries*, with which the Nation was at that time much more *over-ſtock'd*, then now it is with an *Orthodox Clergy*; though in ſo doing he only *kill'd the Pope's Body*, (as *Luther* ſaid of him) in the mean time *ſaving his Soul*, &c. —— Encreaſe of *Church-Patrimony*, *Sir*, I do as heartily wiſh and pray for, as your ſelf, but I'll be ſure, that it be a *Reformed* Church, which upon any ſuch ſcore I enter into my *Litany*; but this you aim to ſubvert: But, good *Sir*, pray tell me, how comes it to paſs, that you adventure to explain the *good time* in the

*Lett.* 1. *p.* 124.

plauſible

plauſible circumſtance of *Church-Tyth*, which you doe ſo myſteriouſly conceal in the concern of *uſual-Church Preaching*? 'Tis very odd! here you are expreſs; but in the caſe of *Preaching*, you treat your Reader with *Moroſe Reſerves* —— what I intend by *uſual* Preaching, "*I ſhall not here go about to explain*, —— "the *reaſons* of my Writing may be "*further explained when occaſion ſhal re-*"*quire*: *Sir*, I doe not like theſe odd hints of your *hic & nunc*; I underſtood by your laſt, that you was gon into *Devonſhire*, to *ſecure the World from your being ever troubleſom in this kind* any more, (*Amen*, ſaid I, a good riddance,) and what *other kind* of *trouble*, you deſign, for it, the God of Heaven knowes; —— your *reticentiae's* of *time*, *place*, and *occaſion*, when, where, and upon what account you intend, (it may be by *Letters of Credence* to be produced in a *good time*) further to *explain* to us, the *reaſons* of your Enquiry, and what you underſtand by *uſual* Preaching in the *Church* of *England*, I muſt tell you, are very ſuſpicious: what? do you mean to comment upon it with the ſenſible gloſs of *Fire*, and

*Lett. 2. p. 200.*

and *Faggott*? or a *second dose* of the *Jesuite's Powder*? or the new *game* of *Trapp-Law*? or t'other *Coal* from the *Altar*, (because the first did not the business)? and thus of *Inquisitor*, turn *Executioner*? *In the name of God, Father, Son,* and *Holy Ghost*, we defie the Divel and all his Works!

Being that your Charge, *Sir*, is commenced from, and coextended with *Englands Evangelick Century* and blessed *Æra* of *Reformation* (the *hundred Yeares last past*) whereas had it been limited to the last *twenty* or *thirty*, we had less suspected your *morals*) and consequently, *Vulpes Bovem agit*, the *Reformed Religion*, and *Clergy*, therein attacted, and what in you lies, subverted; insomuch, that it is plainly manifest, that the *Christian Religion* founded and fixed in the Nation, is with you the *Apple of contention*, who therefore criminates Ministers being two *bent upon Preaching* of it, (*index* sufficient of *yours*) It highly concerns the *Church* of *England* to stand in Justification of her first *Reformation*; her *original Protestancy* and *remonstrances* against, and *separation* from the *Church*

*Lett.* 2. *p.* 72.

of

*of Rome*; the *Religion* by her profeſſed; her *Clergy*, the *official Preachers* and Publiſhers of that Religion; and the *uſual Preaching* of that *Clergy*; which in her name, as her *Advocate*, I have vouch'd to doe. Well then,

The *Eſſentials* conſtitutive of a *true Church*, *Sir*, (of the *Myſtical*, aſwell as of the *natural Body*,) being theſe *three*, namely, the *Head*, the *Body*, and intimate *Union* and *Communion* between both; the onely *Head* of the *Chriſtian* Church, being *Jeſus Chriſt*, *God* and *Man* in *one Perſon*, appointed and anointed by God the Father, *King*, *Prieſt*, and *Prophet*, thereof; the only *myſtical Ligament*, and bond of *Community* in this holy *Corporation*, being the *Divine Spirit*, (originally derived from the Head, through the whole Body, the Church as *Heireſs* thereof, being the common foundation of that Sacred *patronymick Chriſtian*, under the New Teſtament, as well as of that other *Meſchiahim* (as *Euſebius* notes) under the Old) or, the *Catholick Faith*, the product of that Spirit, or *both*; whence it comes to paſs, that the *Founder*, *Foun-*

*dation*,

*Superſtructure*, and *medium* or *inſtrument* of conjunction, are all, in Holy Scripture, propounded as ſo many *Unites*, admitting of no *conſort* or *collateral*, —— *One God*, and *Father of all*; *One* onely *Lord*, *Mediator*, *Saviour*, *Foundation*, *Name*, *Way*, &c. *One Body*, *One Spirit*, *Faith*, *Hope* and *Religion*: And being that the *Religion* profeſſed and practiſed in and by the *Church of Rome*, eſpecially ſince *Trent-Council*, (aſſembled and ended above your *hundred years* ago) is inconſiſtent with, and deſtructive of this individual *Headſhip*, true *Faith*, and *Church-conſtitution*; being nothing elſe but an *Anti-chriſtian miſcellany* and *compound* (*oppoſitum in apposito*) of *God* and the *Creature*, *God-man* and *meer-man*, in the moſt material points and principles of *Chriſtianity*; the *Perſons* of both, in point of *Worſhip*; the *Power* and *Authority* of both, in matters of *Faith*; the *Righteouſneſs* and *Merit* of both, in point of *Satisfaction* and *Juſtification*; the *Wills* of both, in the act of *Converſion*; the *Interceſſion* of both, in the great office of *Mediation*; yea, an *univerſal co-equivalency*,

*lency*, or equal concurrence of Worth, Vertue, and Efficacy from both, throughout the whole buſineſs of *Redemption* and *Salvation*; eſpecially from *Chriſt*, and the *Virgin Mary*, conſtituted therein *Corredemptreſs* with her *Son*, and *Savioureſs a latere*, as if her *Breſts*, as well as his *Sides*, had been no leſs then *ſacramental*; and the *Mothers Milk*, and the *Son's Blood* equally *ſaving*: Moreover (to proſecute this *Religious medley*) *God* and the *Creature*, in the *Decalogue*; *Chriſt* and the *Church*, in the *Creed*; *Scripture* and *Tradition*, in the *Canon*; *Pater-Noſter* and *Ave-Maria*, in the *Litany*; *Sacrament* and *Sacrifice*, in the *Supper*, &c. all ſo many *Riddles* in the *Myſtery of Iniquity!* A Religion conſiſting of ſuch *Trent-Forge*-Principles and Practices as theſe, viz. In point of *Doctrine*, *Papal Supremacy* and *Authority*, *Church Infallibility*, *unwritten Traditions* equall'd in authority, with the *Holy Scriptures*; the doctrine of *Man's free-Will* in oppoſition to *God's Free-Grace*; the Doctrine of *Perfection*, of *Merits*, *Pardons*, and *Indulgences*, redounding from a *ſurpluſage* of Works

of

of *super-erogation*, and *satisfaction* (as they are termed) as if any meer Man could *fullfill*, in *obedience* beyond what the *Law requires*, and *satisfy* in *penance* beyond what *Sin deserves!* a rare Religion! the doctrine of *Purgatory*; and *Souls Departed*; the doctrine of *Mass-service* and *Transubstantiation*, the Consecrating Priestling turning a petty-*Creator* (as is supposed) converting *sacramental Forms*, into *real Substance*, and *Commemoration* into *Expiation*, celebrating *Christ's Death with his death*, as well as with *his own*, in destroying, instead of *discerning the Lord's Body*, yea, both *Saviour* and *Sacrament* at once! the doctrine of *Ministration* in an *unknown Tongue*, by means whereof they do most sacrilegiously robb the *Children* of their *Bread* in the *Scriptures*, as they do, of the *Cup* in the *Supper*; and many more such like *Doctrines* not *of men* onely, but of *Divels*, which I list not to dwell upon, the Subject being so Frightful: In point of *Worship*, *Idolatry* and *Imagery*, *Superstition*, *Saint-Worship*, &c. In point of *Polity*, absolute *Tyranny*, (the *Keys*, turned into a *Sword*) sufficiently

ly exerciſed and dearly experienced throughout the World, upon Princes-Crowns, their Subjects-Conſciences, and Proteſtant-Blood, in *ſanguinary Lawes*, a bloody *Inquiſition*, direful *Anathemaes*, execrable *Maſſacres*, rageing Perſecutions, &c. the violent *Calentures* of that *Torrid Zone:* The Religion, in fine, of that Church which is in *Doctrine*, damnably *Heretical*; in *Worſhip*, groſſely *Idolatrous*; in *Polity*, and Government, intollerably *Tyrannical*; in all palpably *Antichriſtian*; oppoſite to and virtually deſtructive of Chriſts *fundamentality* and *headſhip*, in his *Perſon* or *Natures*; in his *Offices*, in all their parts; in his *States*; in his *vertues*, *merits* & *graces*, *priviledges*, *Inſtitutions* and *ordinances*, &c. in one or more, or all of thoſe; and conſequently, deſtruction of the *Catholick Faith* and *Religion*, by Himſelf and his Apoſtles, and the whole ſucceſſive ſeries of Chriſtians throughout the World, profeſſed, and practiſed; and finally of the truth of a *Chriſtian Church*, his *Body*; all in effect nullified thereby; yea, and a *falſe head*, *other foundation*, and *another name*, being ſubſtituted in oppoſition to the *true*; the

*Religion*

*Religion* I ſay, profeſſed and practiſed in the Church of *Rome*, and that *Church* her ſelf, eſpecially ſince *Trent-Council*, being ſuch, as is here, *ὡς ἐν τύπῳ*, deſcribed; it followeth by neceſſary conſequence, that the *ſeparation* of the *Church* of *England*, both primitive in her firſt Reformers, and preſent in their Succeſſours perſiſting in that happy divorce from her, and embodyed into a contradiſtinct, but *true Church*, under Chriſt, the onely *true Head*, in a Joynt profeſſion of his *Faith*, the *true Religion*, is ſo far from being *Schiſmatical* (this being ever a *cauſeleſs and groundleſs ſeparation*, *in* or *from* matter of *true Religion*, in a *true Church*,) that on the contrary, it is righteous and Juſtifyable, yea, abſolutely neceſſary by the authority of that *Law*, whereby we are ſtrictly commanded to renounce and abjure her *ſociety* upon peril of ſharing in her *Plagues*; from which, *Good Lord deliver us!* *Sir*, if in this ſhort defence of our *Reformation* (which, it is like, may ſeem a kind of moroſe *Tragedy*, to an airy *Mercurius*, but that I aim at a further *goal*) you think I have falſified or miſrepreſented any prin-

ciple

ciple of the *Romiſh* Church, charge me with it, and ſpare not; and if I do not Juſtify what I have aſſerted, brand me for as great a ſlanderer as your ſelf.

Again, *Sir*,

True *Religion* being *that*, onely of which the *Holy Ghoſt*, the *Spirit of Truth*, is the *Author*; the *Holy Scriptures*, the *Word of Truth*, is the *Rule*; and the *Holy Church*, (whereof our *Church* of *England* is part,) the *Pillar and Ground of Truth*, is the publick *Truſtee*, *Keeper*, and *Conſervatory*, (as *Pillars* or *Tables* are, of affix'd Papers and Proclamations) to wit, *modo forenſi*, *non architectonico*) derived and delivered (as is above-ſaid) to her from the Apoſtles, and to them by Chriſt, from God himſelf: And the *Reformed Religion*, Faith, Doctrine and ſubſtantial Worſhip profeſſed and practiſed in and by the Church of *England*, being ſuch; as may appear from her publick teſts and monuments; eſpecially, the three *Creeds*, *Apoſtolick*, *Nicene*, and *Athanaſian*; and her *doctrinal Articles*, unanimouſly agreed upon, in two ſeveral *Convocations*, viz, *An. Dom.* 1562 and 1604, &c. compared with the Sacred *Canon*; whoſe

teſt and trial in the Caſe ſhe is willing to undergo; It follows, that the *Reformed* (and onely *reforming*) *Religion*, profeſſed, and practiſed in and by the Church of *England*, is the onely *true Religion*; which when you aſſault with Argument, as now you undermine by Stratagem, you ſhall be dealt withall.

Moreover, *Sir*,

The Church of *England* is no leſs ſatisfied in her *Clergy* then in her *Religion*, that as God hath by a *Law* of as long duration as *that* of *Sun* and *Moon* in the ordinary courſe of his Providence, appointed to publiſh and propagate his Truth, and inſtruct his Church, by a conſtant ſeries and ſucceſſion of perſons of holy *Order* and *Office* authoriſed and qualified thereunto; ſo *her Clergy* is ſuch, having derived their *orders* together with their *Religion ex traduce Apoſtolico*, from the original *Seminary Founders* of Chriſtianity in *England*, who are recorded in Hiſtory the *monumental Memory*, and beſt *Intelligencer* in ſuch caſes, to have been *Apoſtles* or Men *Apoſtolical*; whether *Philip*, or *Joſeph* of *Arimathea* ſent by him, as *Tertullian* witneſſeth, *lib. adverſ.*

*verſ. Jud.* or *Simon Zelotes*, as *Nicephorus*; or St. *Peter*, as *Baronius* ſeemes ſome times to incline; or the great Doctor of the *Gentiles* himſelf, St. *Paul*, as *Theodoret*, &c. (not *Monk Auſtine*, as your friends would have it) I here diſpute not; being 'tis generally agreed amongſt ancient Writers, as *Origen*, and the above named *Tertullian* and *Theodoret*, and others, that *England*'s firſt *Converſion*, and (conſequently) *Miniſterial conſtitution*, was *contemporary* with the very *primitive* Church; and though both *Religion* and *Clergy* thus founded, was under a long and dark *Eclipſe* of interpoſed *Popery* in the Nation, much obſcured and ſuppreſſed, yet out of the ſacred *Seed-Plot* of thoſe who in that interval, would afford nor *heart*, nor *tongue*, nor *knee* to *Baal*, both were happily afterwards *Phœnix-like* revived, reſcued out of the Antichriſtian rubbiſh, and ſucceſſively hitherto propagated: And ſuppoſing, *Sir*, (2.) That the *ordination* and deputation of the *Engliſh Clergy* to the ſacred *Function* had its riſe not from *Jeruſalem*, immediately, but *from* or rather *through Rome*, *Jure devoluto*; where is the inconveniency? or

 what

what prejudice accrueth to the *Proteſtant* intereſt? or particularly to that of the *Engliſh Clergy*, by-receiving *ordination* from *Rome*, more then by receiving *Baptiſme* from her, (which is as well as *order*, interchangeably eſteemed valid between *Papiſts* and *Proteſtants*)? *order*! then *ordinances*? a *lineal*, then a *doctrinal* ſucceſſion? Moreover, being that *Miniſterial Ordination*, is onely matter of *Polity*, unconcerned with *morals*; how corrupt ſoever the Church, perſon, or *medium* of conveyance be; yet notwithſtanding, it can be nothing derogatory to *ſucceſſion*, &c. more then the lineal deſcent and extraction of our Saviour's *Humanity* from *Adam*, through the intervention of an impure *Thamar*, *Rachab*, *Bathſheba*, &c. (Harlots); or the reception of the doctrine of the New Teſtament from a *treacherous Judas* who *betrayed* our Saviour, or a *Judaizing Peter* who *denied* him (the *dark-ſide* of that *Pillar*) or of that of the Old, from malicious *Jewes*, that crucified him; or the ſucceſſive tranſmition of *Prieſtly orders* from the *Calf* to the *Martyr*, from Idolatrous *Aaron*, through a prophane *Hophni*, and *Phinehas*,

*Phinehas*, &c. & Law-nullifying Superſtitionaries, *Scribes & Phariſees*, &c. (who yet, you know *ſate* in *Moſes's Chair*, as ſure as you do in *that* of the *ſcornful*) to *Caiaphas* himſelf, who had a *negative* vote in our Saviours's death (yet owned for *High Prieſt* after it) more, I ſay, then ſuch *mediums* and methods of reception, are defamatory to that Sacred *Humanity*, that *doctrine*, thoſe *Orders*, &c. this then conſidered, I cannot reckon the ſucceſſion or tranſmiſſion of *Orders* by means of, & through the polluted and adulterated Church of *Rome*, more diſparagement to the *Proteſtant* intereſt, then the derivation of *Order* and *Religion* (as is pretended) from St. *Peter*, (who, you know, *Sir*, *denied* and renounced the *Head*, and in that, the *Body*), is to the *Popiſh*. Yea, *Sir*, ſuppoſing (3) laſtly, (which yet I will not yeild you more then the other) that the Caſe of our firſt Reformers had been *punctum indiviſibile*, one of that extraordinary nature and neceſſity, that they muſt either by way of *mutual conſent*, (the *major* part with ſome Sacred Solemnity ſelecting one or more for that purpoſe) *mutually ordain* each other, or elſe *preach* and proſecute the work *unor-*

ed; either *opportunity* of ordination from others not offering, or else *Violence* obstructing; &c. doubtless, *Sir*, God who is so provident a *Guardian* to his Church, hath not left her destitute of a lawfull warrantable expedient under such an extraordinary case, and extremity as that, which can be no other then one of those two now mentioned; and justifyable by the like practises in the like emergent Cases, by a dispensation from above; that of *Ædesius* and *Frumentius*, though private persons, yet instigated and influenced by the same *Spirit* amongst the *Indians* (of whom they are said by Preaching of the Gospel to have converted a great Nation,) as *Eldad* and *Medad* amongst the *Jewes*, is by *Rufinus* and *Theodoret* fam'd throughout the World; and were it not but that I fear a *Church-Dame* and a *School-Dame* may be treated with the like civility by you, I would instance in one who you must needs confess employed her *sexe* to good purpose, namely, a poor *Captive Woman* whom *Nicephorus* affirms to have converted the Nation of the *Iberians*, and amongst the rest, their

*King*

*King* and *Queen*, the *Scepter* yielding to the *Diſtaff*, who became (two *Royal Eccleſiaſtes*'s) Preachers to their Subjects; this is a caſe the more extraordinary, becauſe the ſex is ſuch: there are more examples of this kind, which I forbear; for, 'tis a generally confeſſed matter, that in ſuch caſes both *Preaching* is warrantable in perſons unordained, and alſo *mutual ordination* by joynt-conſent amongſt Preachers, other opportunity, or remedy failing. And now, *Sir*, for *Scory*'s *conſecration*——but I ſhall commit a *mortal ſoleciſme* by and by, and deſerve, at leaſt to be excommunicated, though I ſhould not in all my Letter beſides——but tuſh, I am a great way off—— *a Jove, a Fulmine!* The ſtory makes ſuch notorious *May-game* amongſt our Neighbours, eſpecially arayed in its *formalities*, that I think they would go neer (as you do) to ſcorn and jeer us down, *ex cathedra*, but that (and 'tis well as it lucks) we can confront our *Scory* with their *Joanne*! *conſecration* with *proceſſion*; and if we add——*ſucceſſion* too, we are abſolute Victors in the *prize*: but laugh, or frown, *Sir*, *in hypotheſi* in ſuch an exi-

gency as that mentioned, *ordination* and *consecration* in the manner above specified equally justifyable in *India*, and in *Jury*, or (to come a little nearer) in *London*, and in *Rome*, though bearing no truer *mark* of the *Beast*, than that of the *sign* of a *Nagg's-head*, &c. and now 'tis out, do your worst: In a word, in all *cases extraordinary* (as this, which I speak of, is supposed to be), all Law in the world, of *Nature*, *Nations*, *Canonical*, *Civil*, yea, that of *God* himself, alloweth a warrantable latitude. ——scope sufficient for justification of the *Orders* both of our first and succeeding *Clergy*; *Englands usual Preachers*; ——Now (once more) of their *usual preaching*, by you charged both with *folly* and *cruelty*, (as hereafter their *persons*, with *ignorance* and *poverty*) as though both *ridiculous*-full of *follies*, and a *hinderance of salvation*; (Insomuch, that I cannot but wonder, that instead of terming your self (or your *Parson*, making *Hercules's twelve labours* of his *yearly preachments*) to such a *Sermon once a month*, you did not rather resolve never to hear, one all your life time) a severe censure!

*Lett.* 1. *pag.* 107

*Sir*, Being that [Σωτηρία] *Salvation* (ac-

(according to its universally received notion in the Church) is a *recovery of mankind out of a condition of sin and misery, into a state of grace and glory*; it followeth, that those Preachers and Publishers of the Divine Will concerning it; who preach, publish, and declare to the Church; the *nature*, the *Author* and *Procurer*; the *termes* and *conditions*; and the proper *means*, *methods*, *helps*, &c. conducing hereunto; with due *explication* and *application* of the same, according to the *acroamatick* rules of that Divine art; must needs be *in foro Ecclesiæ*, *saving Preachers*, at leastwise, no *Hinderers of Salvation*; " As, That the *condition* of all " mankind *by nature*, is a state of *sin* and " *misery*, consisting in the loss of *beatifick* friendly *union* and *communion* with " God, (the sum of all created happiness) " and the incursion of his *wrath*, *curse*, " and all the *accumulative misery* attending his violated Law, both in this world, " and that which is to come: That there " is no possible way of escape, or recovery, out of this condition, without a *Mediator* or *Redeemer*, interposing as a " third person, between God and the Delinquent;

" linquent; partly, by reason of that infi-
" nite (both) *disproportion*, and *opposition*,
" *distance* and *repugnance* between the two
" parties; and partly, by reason of the
" Sinners own invincible *insufficiency*
" hereunto. That this only *Mediator*,
" *Redeemer* and *Saviour*, is the Christi-
" an's *Messias* and *Immanuel*, the *Son of*
" *God incarnate in a* true *Humane Na-*
" *ture*, assumed into *personal subsistence*
" with the *Godhead*; as being of all persons
" in Heaven and Earth, (and indeed a
" kind of *compend* of both) alone qualified
" for such a negotiation; his *twofold Na-*
" *ture*, *Divine* and *Humane*; his *three-*
" *fold Office*, *Kingly*, *Priestly*, and *Prophetic-*
" *cal*; his *twofold state* of *Humiliation*,
" and *Exaltation*; his *manifold Vertues*,
" especially his *Spirit* and *Merit*; his
" *Laws*, *Ordinances* and *Institutions*,
" &c. all co-effectual herein: That true
" *Faith* namely, that sacred principle and
" habit whereby we not only assent to
" Christ's *Revelation* of himself, but re-
" ceive and embrace his *Person* upon his
" own terms, as therein offered and re-
" vealed; together with true *Repentance*,
" (another pious qualification) in run-

" ning

"ning from *sin* to *God*, out of a due "sense of the hainousness, as well as "danger, of the *Offence*, and Mercy "through Christ in the *Offended*, with "firm resolutions and endeavours of "amendment; are the *conditions* neces-"sarily required in, and of all, that par-"take of this *Saviour*, and *Salvation*: "That *Good Works*, or the acts of sin-"cere and conscionable *Obedience*, per-"formed to the *Moral Law*, are the "necessary and inseparable *testificats*, "proofs and evidences of that *Faith* and "*Repentance*; the *Decalogue* being ever "the best justification of the *Creed*: "That the *Word*, *Sacraments*, *Prayer*, "(but your *Heathen's touch of Devo-"tion* will not serve turn) and the like; "are to be pursued as the ordinary means "and methods instituted and appointed "of God, for the producing of that "Faith, Repentance, and Obedience: And, Methinks, I have waded through great Mysteries in a little time; and if I gain a *Proselyte* by the means, my labour is well bestowed; *Amen* say I; 'tis pity *Witt* should perish: The *Publican two* I say, of such fundamental truths as these repre-

represented in this *Scheam*, with due *explication* and *application* of the ſame, muſt needs, I think, if there be any ſuch in the world, be an edifying and *ſaving* way of *preaching*; not a *hinderance*, but *furtherance of Salvation*. And, (to apply) That the *uſual preaching* in the Church of *England*, is ſuch *ſaving preaching*, as well as her *Preachers*, both her firſt Refromers and their Succeſſors (infinitely emproved, ſince the *High-Sheriff's Sermon* in St. *Marie's* Pulpit at *Oxford*) in point of *Order* and *Office*, ſufficiently *authoriſed*; and the *Religion* by them purged and preached, and in community with the People, joyntly profeſſed and practiſed, truly *Catholick-Apoſtolick*; She, *Sir*, is very well ſatisfyed, and like to be dayly more and more confirmed in it (I hope) unleſs better Authority be offered for an innovation in either *Creed* or *Clergy*, than what hath ever as yet appeared on this ſide the Sea, or to ſome of us beyond it, from the Learned'ſt, either Men or Books: (But I'll aſſure you, for your comfort, you have little *reaſon to hope ever to ſee* ——*ſuch days of vertue*) —— What! and yet our *uſual* Preaching *Folly*, and

*Anſw.* *pag.* 25.

*a hinderance of Salvation*! God forbid: ——*Sir*, If I have failed in the *premiſſes*, diſprove them; if not, pray deny not the *concluſion*; but this is *antiquated* game; 'tis ordinary with the *Old Serpent* to act the *Diabolus*, where he cannot be *Apolyon*, accuſe what he cannot deſtroy; when as after a great expence of Venom and Subtilty, he cannot (thanks be to God) either *Unminiſter* our *Clergy*, nor *Un-church* our *Laity*, to the ruine of the whole; he cunningly playes his *after-game*, in traducing all; our *Church*, as *Apoſtate*; our *Religion*, as *Hereſy*; our *Diſcipline*, as *Schiſm*; our *uſual Preaching*, as *Folly*, and a *hinderance of Salvation*: and *Sir*, ſuppoſing I grant part of your charge, that the Preaching of the firſt Reformers of our Church, and what is *uſual* in it at preſent, was, is——*the fooliſhneſs of preaching*; what then? ſuch was that of the very *Apoſtles*, yet —— *ſaving to them that believed*; and why not *ours*? *theirs*, notwithſtanding the *Folly* charged upon it by the *Greeks*——*ſaving*! and *ours*, becauſe of the ſame charge from a *Grecizer* —— *damning*! deſtructive,

a

a *hinderance of Salvation! Segnior* no; but to read your destiny in theirs, by the same Oracle; if the *usual preaching* in our Church be *Foolishness*, it is—— *to them that perish, Foolishness*; and between *Convert* and *Castaway*, I know, and you will find no middle *Limbo*—— παθὼν δὲ τὲ νήπιος ἔγνω! then who *fool* twice? or worse! Your own dear *Minion* (with whom I will conclude this particular) hath told you the same upon the matter, in a more intelligible language, (plain *English* instead of *Greek*) and that in a *cornute*, and thereby indeed he pusheth you, ὃ κρῶς τὸν κρῶτα, but fool-hardy takes no warning; *either you expect* (saith he) *that your Reader should believe nothing of what you say* (throughout your *Letters*) *and then you play the Fool, and write to no purpose; or you would have him believe all, and then you do little better than* ('twere almost actionable, had I not a precedent for it) play the—— *Knave*! And now, *Sir*, By way of reflection upon the whole, in order to a conclusion of this general, What Reader, that is not either prepossest with your poysonous Principles, and prejudiced, or

*Answ. pag.* 80.

or elſe wholly ſtupified and infatuated, when he ſhall recollect within himſelf, and duly weigh the premiſſes; What Reader I ſay, thus qualified and conſiderate, will not readily Joyn iſſues with me in this concluſion, viz. that the ſcope, project and deſigne of your *Letters of Enquiry*, can be no other then inſtead of the pretended redreſs of the *Contempt* of the *Reformed Religion* and *Clergy*, to expoſe, and betray both to it, and by meanes thereof propagate (what your *Rhapſody* abounds withall) moſt peſtilent and licentious Principles and Practices, *Atheiſme*, *Libertiniſme*, preparatives to *Popery*, *Senſuality*, and what not, to the utter ſubverſion of both; though you have *Politician*-like for cautelous Guards to the deſigne obſervable throughout your Epiſtles, (which I here note once for all) cunningly interwoven Sly inſinuations, with dextrous *retrieves*; *prologues* from *Pilate*, and *Epilogues* from the *Harlot*, *waſhing* your *Hands* with —— the one, as if you mean't no hurt, and *wipeing* your *Mouth* with the other, as if you had done none; but ——

*pre-*

*præmonitus*, *præmunitus*! And this may ſuffice for the firſt part of my undertaking, viz. the *detecting* of the *Stratagem* and deſigne of your *Enquiry*, &c. in order to the *prepoſſeſſing* or *diſpoſſeſſing* of your Reader.

As

*As touching the* Second *General*, viz.

An *Anſwer* to your *Proceſs* formed againſt the *Clergy* and *Religion*, (the *Clergy* expreſly, *Religion* more implicitly.) What that is, *Sir*, will beſt appear from your own *Summary*. — *Whatever hath heretofore* (ſay you) *or doth at preſent, leſſen the value of our Clergy, or render it in any degree leſs ſerviceable to the world, than might be reaſonably hoped, may be eaſily referred to two very plain things; the Ignorance of ſome, and Poverty of others of the Clergy.* Where there be three *Obſervables*. The *Firſt* is, That the *Articles of your Charge* drawn up againſt the *Engliſh Clergy*, as the *Grounds and Occaſions* of their *Contempt* in the *Laity*; and whatever renders them leſs *valuable* in the world, and (what inſeparably attends that) leſs *ſerviceable* to it, are ſummarily theſe two, *Ignorance* and *Poverty*: The one an *Intellectual* Defect, the other a *Civil*; (an *Aſſault* upon both *Head* and *Heel* at once; exceeding the *Limits* of *Satan's Precinct*, confin'd, you know, to the *Let.* 1. *pag.* 3.

 *latter*,

*latter*, though for Method, you exactly match *his* upon the whole *kind*, in this of yours upon the *Sacred Order* of it; Bold *Assassinate*! who dares to attack *his head*, whose *eternal right* it is to *break thine*! But to prosecute the Remark; ) So that *Corruptions in Judgment*, and erroneous Principles, that *Head-Leprosie* (which in another kind didof all others, render a *Jew unclean* and *excommunicable*) the *faulty Morals* of *Hophni's* and *Phinhass's*, the *Bell* without the *Pomegranate*; *Canonical Doctrine* attended with *Apocryphal Manners*; *Precisian Censoriousness*, as though each would rob other of the benefit of *Ætius's Ladder*, and climb up to heaven without company (*Constantine's Sarcasme* to the *Novatian Bishop*) mutual *Contempt*, *Animosities*, *Rancours*, *Inveteracies*, bitter and railing *Invectives* towards each other (which I am sorry that I am enforced to recount) more becoming a *Shimei* (be Judge) than a *Levite*: and tell me if ever the dissenting *Sects* of *Athen's Philosophers* did more fiercely impugne each other; the *Stoick*, the *Epicurean*; the *Peripatetick*

tetick the *Stoick*; the more refined *Platonick*, all of them; than have *Engliſh Pulpit-ſects* and *Sub-ſects* one another? *Ephraim* againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*; as you poſſibly againſt me, for uſing the *Simile*: Moreover the give-give-*Corban* of others more ſtudious (to their ſhame) for *Mammon* to themſelves, than for *Mannah* for their Flock; as if the Offices of the *Fourth* Commandment, for one day, might expiate their breach of the *Tenth* all the week long; whom, it is marvel that *Solomon* the *wiſe*, did not liſt into his *Quaternion* of *Inſatiables*: the *non-reſidence* of others, *Ubiquitaries*, (*wandring-Stars*) but poſſibly you reckon *Abraham*'s begetting of *Iſaac*, conviction enough for ſuch: The *Laodicean Neutrality*, and *Lukewarmneſs* of others (*Clergy-Gallio's*) *negligence* and *idleneſs*, or *remiſsneſs* in the *Sacred Function*; theſe (I ſay) and many more of ſuch little-little-*Venials* (by you, for Reaſons beſt known to your ſelf, overpaſſed in ſilence, as is alſo, a moſt certain ground of *Clergy-Contempt*, the *Untowardneſs*, *Peeviſhneſs* and *Prejudices*

of the *Vulgar*, noted by your Anſwerer) muſt either be conſtrued *none*, or *inſufficient Grounds* and *Occaſions of the Contempt* of the *Clergy*; or elſe by a neceſſary *Apoſiopeſis*, or ſuch a *Myſterious Reſerve* as you were chaſtiſed for above, underſtood as included under your *Univerſal Diminutive---Whatever leſſens the value or ſerviceableneſs of the Clergy*, &c. that is, according to your *Oracular Tripus*, *Ignorance* and *Poverty*.

The *Second Obſervable* is, that the *two Grounds* and *Occaſions* of *Contempt* charged upon the *Clergy*, viz. *Ignorance* and *Poverty*, are here limited to a *Particularity* or *ſmall number* of perſons; The *Ignorance* of *ſome* (ſay you) and the *Poverty* of *others*; whereas, *Sir*, both in your *Title*, and throughout the whole contexture of your *Inqueſt*, not *Particulars*, but the *Clergy* indefinitely, that is (by all uſual and allowed Conſtruction, an *Indefinite* being equivalent to a *General* or an *Univerſal*) at leaſt the *major part* and *main body* of the *Clergy* is charged with *Contempt*; perſons of all perſwaſions, *Conformiſts* and

and *Nonconformiſts* promiſcuouſly, joint-Profeſſors and Propagators of the ſame *Reformed Religion*, (and to my knowledge, ſeveral of thoſe, both *learned* and *rich*; and yet *contemptible!*) now what an *Inconſiſtency* is this, which you confront us with at the very firſt? The *Contempt* charged, *general*; and yet the *Grounds* of this *Contempt*, *particular*! So that your Argument, if any, muſt ſtand thus; Of the *Engliſh Clergy*, *ſome* are *ignorant*, *others poor*, and conſequently *ſome* or *other contemptible*; *ergo*, the *Engliſh Clergy* is indefinitely *contemptible*! Now one ſingle *Ternion* would ſalve the *Antecedent*; but the *Generality* muſt make good the *Conſequent*; where then is the *Conſequence* of your Argument? Of the *Laity* of *England*, the *Author* of the *Contempt* of the *Clergy*, the *Friendly Debater*, and the little *Politiſt*, (all ſuppoſed to be *Lay-men*) are *Atheiſts* and *Religion-Mockers*: *Ergo*, The *Laity* of *England* is *ſuch*! What State, Order, Degree, or Profeſſion of men can be ſecure from your Laſh, after this *Illogical* licentious rate of Reaſoning? The *Gentry* & *Nobility* not exempted, no

nor the *Heptarchy* it ſelf, if you had lived in the dayes of the *ſeven Kings*; (which had been our better *ſecurity* for your *ever being troubleſome* to us, than I doubt *Devonſhire* is like to prove.) Of our *Nobles*, ſome are as *ignorant* in their Sphear, as the Clergy is in theirs; as unfit for *Council* (with ſubmiſſion be it ſpoken) as theſe are for the *Pulpit*; others *poor* enough, their Quality conſidered; *Ergo*, the *Engliſh Nobility* and *Gentry* are *contemptible*! If timely check be not by Authority, or otherwiſe, given to ſuch daring Inſolency, your *Inquiſition of Contempt*, may, for ought I know, become *ambulatory*, and in its *Circuit*, reach the *Gentry*, *Nobility*, *Magiſtracy*, yea, at length the *Tribe* of *Judah* it ſelf, as at preſent, that of *Levi*; for your ſtrain of Argument here offered, ſuits to all thoſe States indifferently; as the bolder *exemplification* of it, would to the *Original Preſident* which you act by; wherein, you know, *Moſes* as well as *Aaron* was a Sharer: Sir, I hope better things of you, than that you have *prologued* any ſuch Deſign with your Sarcaſme ſpent in the caſe

caſe of the *Rhetorical Mayor* (as you are pleaſed to *Epithet* him) *when he welcom'd His preſent Majeſty to his Corporation* (the next greateſt defence to the *Reformed Religion* in the world) *with a Complement derived from* Adam, as you ſay the *Miniſters Preface* is; from whom, it may be, the *Mayor* learned to date his *Complement*: I hope (I ſay) better things of you; (though I muſt tell you, *Magiſtrate* here flouted, and *Magiſtracy*, as well as *Miniſter* and *Miniſtry*, *Perſon* and *Office*, are near *Correlates*) having a Charity for all, whom I ſee to have any for themſelves. But to return thither from whence I have digreſſed: Muſt not then your inquiſitive Method needs appear to any diſcerning Reader, very wild and irrational? For if only *ſome* or *other* of the *Clergy* be *ignorant* or *poor*, how comes it to paſs that the only *ſome* or *other* of the *Clergy*, inſtead of the *Generality*, is not by you *endited* and *enquired* into as *contemptible*? Or if upon the ſlender foundation of ſuch *Premiſes*, the *Ignorance* of ſome, and the *Poverty* of others, you muſt needs erect an *Inquiſition* of *Let.* 2. *pag.* 58.

*Contempt*; why of all other Orders and Profeſſions, is the *Clergy* ſingled out for the ſubject matter hereof? why not, for inſtance, *Lawyers* and *Phyſitians?* Eſpecially, ſince you confeſs, that in both thoſe Profeſſions, there be not *ſome* or *other*, but *many a Contemptible Creature* (and it is true; and for ought you know, I am one of thoſe *Contemptibles*) but if ſo, how comes it to paſs that they luck to eſcape your *Inqueſt?* Is it becauſe you are afraid of *theirs*, if occaſion ſhould be? as in caſe of *Over-intimacy* with your *Hects* in the one, or *Cozen Abigail* in the other? For he muſt be an *Ignoramus* himſelf, that knows not, that what you charge upon the *Clergy*, reigns in both Faculties: Nor can you be inſenſible, that in *Phyſick* in particular, a *Pluſh Jacquet* is of that authority to *Dubb* with a *Doctorato*; as never was *Black-Coat* in the *Spiritual-ſhip* (though you cannot be a greater ſtranger to the *Myſteries of Grace*, than this *Maſter Doctor* is to thoſe of *Nature*. devoid of all the Magiſterial Accompliſhmenns of that Noble Profeſſion) eſpecially if our man

*Let.* 1. p. 80, 81.

in

in *Plush* do but luck upon as good a Knack of unriddling the *Neapolitan* Myſtery (one of greater iniquity than that of *Cheſnuts*) as your *Gentlemen* of the *Inns* of *Court* (thoſe *Nurſeries* of *Law* and *Lawyers*) have of knowing the *four Terms*, the *Porter's Name*, and *eating without a Trencher*; yet is your *Contempt* poured wholly upon the *Clergy*!

But, *Sir*, (to proceed) That notwithſtanding your *Particularities* here, of *ſome* or *others* Ignorant and Poor, *&c.* the very Body and *Generality* of the *Clergy* is to be underſtood as co-involved---*crimine in uno*: Beſides what hath been already ſaid, it will appear to your Reader from the *third* and laſt *Obſervable*, viz. That your *Charge* is co-extended to *Times* (both) *Paſt* and *Preſent*. *Whatever* (ſay you) hath *heretofore*, or doth *at preſent leſſen the valuableneſs* or *ſerviceableneſs* of the *Clergy*, may be referred to *Ignorance* and *Poverty*. Now, *Sir*, the *Extent* of *Time* beſt proves the *Extent* of *Perſons* charged; and what this *Extent* of Time *paſt* and *preſent* is, doth beſt appear

pear from your own *Comment* (which hath been sufficiently scann'd) namely, that it is not a *Decade* or two, *ten*, *twenty*, or *thirty* years; but a whole *Century*, the age of our *Reformation*, (though not of our *Religion*, which is as ancient as God himself) *viz. the hundred years last past*; the *usual* Doctrine *Preached*, yea, and *Printed*, during which time (and consequently, the *Reformed Religion* it self) is by you charged with *Folly*, and such *ridiculous* and *impertinent* Matter, as is *apt to bring Contempt upon the Preacher, and the Religion by him professed*; and therefore *doom'd* by you as a *hinderance of Salvation, rather than a Means* conducing to it: From all which, *Sir*, it is abundantly manifest (your Reader be Judge) that the very first *Reformers* of the *Church* of *England*, and their Successors, to, and at this day, as touching the *Generality* of them, are understood in and by the *Clergy* in your *Letters* of *Enquiry*, which is charged (how justly, is to be tried) with *Ignorance* and *Poverty*.

*Let.* 1. *p.* 59.

*Let.* 1. *p.* 38.

*Let.* 1. *p.* 81.

Which *Charge* being a kind of *com-*

*plex*

*plex Theme* (but what, doth like your *Miniſters Text*, *untwiſt it ſelf*) containing two *Articles*, *Ignorance* and *Poverty*, ſhall in my *Anſwer* thereunto be diſtinctly conſidered.

As touching the *Ignorance* of the *Clergy*, I will briefly enquire into theſe Particulars, *viz.*

1. What *particular kind* of *Knowledge* is requiſite in the *Clergy*, ſo as to free them from the (juſt) imputation of (its oppoſite) *Ignorance*.

2. Whether the *Clergy* of the Church of *England* be juſtly chargeable with the *want* of *that Knowledge*? And laſtly,

3. I will give a *Formal Anſwer* to your *Charge* and *Allegations* in the Particular; for I have vouch'd it, though it coſt me more *Pen*, *Ink* and *Paper* than both the other two.

As touching the *firſt*:

*Knowledge*, *Sir*, is a matter of very large extent, indeed, an *Encyclopædy*, comprehenſive of *Divine*, *Angelical*,

*cal*, and *Humane* (*Diabolical* we excommunicate, and yours, if such) *Humane* again, first, *Natural-Moral*; the *Original Habits* of *first Principles*, and *connate Notions*; that παναισθητον or *universal Seminary*, which *Anaxagoras* dream'd of, but what every Son of *Adam* is more or less possess'd of.

*Secondly*, *Artificial* and *acquired*; both *Mechanick*, as inferiour *Arts*, *Mysteries* and *Manufacture*; and *Magistral*, *Mental* and *Principal*; namely, *Natural-Moral* parts and principles, advanced, polished and improved by all the *Accessary* and *Artificial* helps and advantages of Education, Experience, Discourse, Converse with Men or Books, &c. but especially that of *Literature*, (or all concurring) fam'd throughout the world (in case of considerable proficiency in it) under the notion of *Learning*, the Lucriferous *Profession* of many, the distinguishing *Accomplishment* of all that are ennobled herewith; justly valuable amongst men, partly by the *excellency* of its *Object*; partly by its *necessity* in point of *use* and humane exigency; comprehensive of all the several

*Ac-*

*Acquists* of Knowledge, *Natural*, *Moral*, *Civil*, *Divine*, &c. both of *Philosophy* in all its parts, the *Liberal Arts* and *Sciences*, *Logick*, *Rhetorick*, *Physicks*, *Metaphysicks*, *Mathematicks*, (*Astronomy*, *Geometry*, *Opticks*, &c.) *Ethicks*, *Politicks*, *Oeconomicks*, &c. and of the Learned *Languages*, the *Deferents* and *Vehicles* of Knowledge, both *Western* and *Oriental*, *Latine*, *Greek*, *Hebrew*, *Syriack*, *Arabick*, &c. And of the noble *Professions*, whereunto all these are subservient; particularly, *Law*, *Physick* and *Divinity*; *Theology* or *Divinity* again (the only *Profession* concern'd in your *Enquiry*) *Dogmatical*, *Polemical*, *Acroamatical* or *Concional*, *Casuistical*, &c. that the *Man of God* may be an accomplished *Artist* in *Positives*, and *Raiser of Doctrine*, *Confounder of Heresies*, *Interpreter of Scripture*, *Resolver of Cases of Conscience*, &c. (to use your own *Idiom*, as that which happily will like you best.) And what is an Appendant hereupon, Skill in *Jewish Learning*, *Ecclesiastical History*, *Chronology*, *Heresiology*, *Martyrology*, *Practicals*, and the like. And

*Thirdly*,

*Thirdly* and laſtly, Knowledge *ſupernatural*, immediately *infuſed* by God, whether *extraordinary* or *ordinary*, *common* or *ſpecial*, &c.

Now, *Sir*, I hope it is not required of the *Clergy*, that they all, or the *generality* of them, by you arraigned, be upon peril of imputation of *Ignorance* from you, or *Contempt* from the *Laity*, Maſters of *Solomons Encyclopædy* (noted by a little acquaintance of yours, *Pineda*;) or *Juſtinian's Pandects*; or yet (which hath a nearer relation to their Faculty) of *Origen's Hexapla*, or the *Polyglott Bible* (otherwiſe than to be poſſeſſors of them in *the little Hole over the Oven*, provided it be large enough to hold it) or that they be able to *preach* with *Cloven Tongues*; or to offer good *Hypotheſes* about the *Longitude*, the *Quadrature of the Circle*, a *perpetuum mobile*; beſides *Non-reſidents*, a *Vacuum* in Nature, beſides what you alledg to be in themſelves: or that they be skill'd in the *Circulation*, *Fermentation*, and all the various *Phænomena* of the *Blood*, and in reading of *Lectures* of *Anatomy*, beſides that of the *Heart*; and leaſt of

all, that they skill in the Myſteries of your *approved-of Cobler* and *Tinker*; nor yet, (which comes nearer to *Primitive* example) in the employ of a *Cuſtome-houſe-man*, or *Fiſher-man*, or the like. In a word, that they be abſolute *Linguiſts*, *Orators*, *Philoſophers*, *Naturaliſts*, *Mathematicians*, *Aſtronomers*, *Civilians*, *Canoniſts*, *Politicians*, &c. qualified for the *Academy* as well as for the *Church*; the *Chair*, as the *Pulpit*; and the *Bench* or *Cabal*, as for either; and all this (I ſay) upon peril of the cenſure of *Ignorance* from you, or of *Contempt* from the *Laity*; elſe, *Sir*, you might as well have extended your charge to the whole *ſixteen hundreds* of years laſt paſt, as to the laſt ſingle *Century*; and have quarrell'd the *Apoſtles* themſelves, for their little skill in *Politicks*, or *Mathematicks*, and other Parts of *Philoſophy*; and that they were not as dexterous in *Squaring of the Circle*, as many of them were in *caſting of a Net*; & that they have not left us as exact a Deſcription of the *World in the Moon*, as of *that* beyond it; and eſpecially the *Fathers* of the Church, both *Eaſtern* and

and *Western*, in that of the whole *Paternity*, only one ſingle *Duumvirate*, one for each Climate, *Origen* and *Jerome*, (thoſe *Chriſtian Maſorites*) were Maſters of the *Holy Tongue* (the *Hebrew*) the knowledge whereof is ſo neceſſary to that *Holy Profeſſion*.

Well then, there is a *ſingular ſort* of *Knowledge* requiſite in the *Clergy*, as ſuch; and what that is, muſt (as I conceive) be determined, partly by the reſpective *Exigencies* of the *Church*, whoſe *Lights* and *Guides*, the *Clergy* are, or ought to be; partly by thoſe particular *Services* which the All-wiſe Founder of the Society, hath appointed and apportioned to each of them therein; and both the one and the other again, partly, by the reſpective *Conſtitutions* of the Church, and partly, by the *Succeſſive Revolutions* and *Interchanges*, as *corruptions* in Doctrine or Life, or both; *Apoſtacy*, *Captivity*, and *Perſecution*, &c. incident thereunto; though the *Quotient*, or particular *Dimenſion*, and *definite* proportion of *Knowledge* reſpectively neceſſary in each *Miniſter*, for each piece of *Service* incumbent upon him

him; under each *Conſtitution* or *Condition* of the Church, or each *emergent exigency* thereof, is hardly, I think, determinable by any ordinary Mortal, unleſs he had been with S. *Paul* in the *third Heavens*, or could *ſee* beyond the *Firmament*, and read by that *Light*, which I underſtand, is *inacceſſible*.

Now then, the *Conſtitution* of the *Church* being (as hath been declared above) firſt *Domeſtical*, impropriated within the Confines of one Family; (as from *Adam* downwards during the *Patriarchy*;) from thence advanced to *National*; and at laſt, to *Oecumenick* or *Univerſal* (as may appear, if you turn your *Bible* backward to the *Firſt Adam*, and then in a reverſed order downward again to the *Second*) the great *Continent* of both *Jew* and *Gentile*, founded by *Chriſt* and his *Apoſtles*: This *Chriſtian* Church again, being conſiderable, both as originally *founded*, and as ſucceſſively *propagated*; and both the *Jewiſh* and *Chriſtian* Church being ſubject *to*, yea, frequently the Subjects *of Hereſie*, *Idolatry*, *Captivity*, *Perſecution*, *Contempt*, &c. It is rational to believe, that the

wise God hath all along appropriated and apportioned persons furnished with suitable *Knowledge*, and necessary Qualifications, to all those respective *Constitutions, Revolutions*, and emergent *Exigencies* of his Church: Yea, in matter of Fact, it is certain from *History*, both *Sacred* and *Prophane*; and very observable amongst other provisions, was both the *Confusion* of *Languages*, preparatory to a *National* extent, in the *Jewish* Church; and the *sacred Effusion* of them, in order to an *Oecumenick* and *Universal* one, in the *Christian*, the chief Subject of this Enquiry. The *Architect* and *chief Founder* of the *Christian* Church, is *Jesus Christ*, in whom is the *fulness* both of the *Godhead*, and of *Godliness*, *Treasures of Wisdom* and *Knowledge*, *accumulative measures* of the *Divine Spirit*: the *Apostles*, his *Associates*, and *Ministerial Co-operaters* with him in the *Plantation*, were furnished with an *extraordinary* share in the same *Spirit*; joyntly demonstrating the *Divinity* of the *Word* in their *mouths*, by *infallible Signs* and *Seals* of it in their *hands*; *Oracles* with *Miracles*.

Again,

Again, the Church being *founded*, and the chief Founder removed from his *Colony*, and the *reſt* ready to follow; the ſame God who appointed *Prophets*, *Apoſtles* and *Evangeliſts* for the *Original Foundation* and *Gathering* of his Church, provides *Paſtors* and *Teachers* (a conſtant and inviolable Order and Series of *Eccleſiaſtical* perſons) for the *ſucceſſive edification* and *perfecting* thereof, in propagating and preſerving the received *Religion*; all *Copartners* in the ſame *hereditary Spirit*; though with the difference of *ordinary* and *extraordinary*, between them and their Predeceſſors; and alſo ſome conſiderable *diverſification* amongſt themſelves, as touching particular *Gifts*, or particular *ſet Forms* and *Degrees* of thoſe Gifts, or their *uſefulneſs* and *ſerviceableneſs* in the Church; being all univerſally ſuted to her particular emergent States, Conditions and Exigencies: thus in caſe of *carnal Security*, there is a *Boanerges*; in caſe of *Perſecution* and *Calamity*, a *Barnabas*; in caſe of *Neutrality* and *Lukewarmneſs*, a *Zelotes*; in caſe of *Hereſie* or *Corruption in Doctrine*, *Champion-Defenders of*

*the Faith*; *Origen* againſt a *Celſus*; *Jerome* againſt a *Helvidius*, *Jovinian*, *Vigilantius*, &c. *Auguſtine* againſt an *Arrius* (as alſo *Athanaſius*) a *Donatus*, a *Manichean*, a *Pelagius*, &c. *Baſil* againſt an *Eunomius*; *Cyprian* againſt a *Novatus*; *Hilary* againſt a *Conſtantius*; *Arnobius* and *Lactantius* againſt obſtinate *Gentiles*; nay whole *Councils* and *Conſiſtories* of Orthodox Fathers againſt the prevailing *Hereſies* of their Times ſucceſſively; the *Nicene*, *Conſtantinopolitan*, *Epheſine*, and *Chalcedonian*, againſt the ſame number of *Arch-Heretick*s, *Arrius*, *Macedonius*, *Neſtorius*, and *Eutyches*; ſo that the *Church* is never *left without a witneſs* of Gods *Truth*, more than the *World* is, of his *Power*; Moreover, in caſe of *Defamation*, *Reproach*, or *Contempt* of *Religion* or *Clergy*, ſtill ſome or other ſtrenuous *Apologiſt*; for a *Tertullus*, a *Tertullian*, &c. Briefly, *Sir*, in this *Myſtical* Body, (like as it is in the *Natural*, S. *Pauls Simile*, elſe I durſt not uſe it) ſome of her *Official* Members are eminent for one *gift*, others for another; ſome for *Tongues*, others for *Interpretation* of Scrip-

Scripture; others for *Prophecy* or Preaching; some for *Positives*; others for *Controversie*; others for a *dexterous resolution* of *Cases of Conscience*; others again, not all, (for you know, Sir, a *double Cap* may fit a *Head*, which a *Mitre* will not) for *Ecclesiastick Polity* and *Government*, &c. But the whole (as I said before) universally accommodated to all the respective, States, Conditions, and emergent Exigencies of the Church, whose *Pastors*, *Teachers*, *Guides* and *Overseers* they are by eternal sanction constituted and established.

In fine, *Sir*, There be two grand *Official Acts* necessarily incumbent upon the *Clergy*, as the publick *Guides*, *Teachers* and *Instructors* of the Church; namely, the *propagation*, & the *preservation*, the *delivery*, and the *security* of *Divine Truth* and *Religion*; the *revelation* of it to the *Church*, and the *defence* of it being revealed, against its and her *Enemies*. Now in order to a laudable performance of these Offices, there is 1. *absolutely* prerequired in point of *privilege*, the *derivation* and *reception* of that *Religion* from *God* himself, the Author of all

*Truth*, as well as *being*: and 2. *ordinarily* by way of *neceſſary antecedent* and *preparative* to all, a *competent* knowledge of, and skill in the *Latine*, *Greek* and *Hebrew Tongues* (thoſe, at leaſt, the firſt being of general uſe, as in the purſuit of all manner of knowledge in general, ſo of Divine in particular; both the other two being the *Original Languages* of that only *Authentick Revelation* of *God* and his *Will*, the *Holy Scriptures*, *co-inſpired* of God, together with the Doctrine therein contained, and thereby conveyed, and the *laſt Teſt* of Sacred Truth in all Appeals;) in *Logical Methods of Ratiocination* and *Diſcourſe*; in *Natural* and *Moral Philoſophy*; in *Metaphyſicks*, and the other more uſeful parts of *Humane Literature*, that *Naturals* being poliſhed and ſomewhat refined by theſe (the *Divine* being founded in the *Man*) our *Eccleſiaſtick Candidate* may be the better prepared for his ſacred *Province* and *Myſtery*, for *Theology* in all its parts, *Dogmatical*, *Polemical*, *Acroamatical* and *Concional*, &c. for the *reception* of *Sacred Truth* from *God*, ordinarily conveyed in the

uſe of Means, namely, (as to *Miniſterial accompliſhment*) *Learning* and *Learned Languages*, the great *deferents* of *knowledge*; (whence is obſervable the Divine Providence in the ſucceſſive *circulation* of *Learning* and *Religion* together in the world, *viz.* from its very *Aborigines* and the *Chaldeans*, to the *Egyptians*; from them, to the *Grecians*; from them, to the *Romans*; till at laſt arrived in this *Iſland*, to the reſcuing of it from its *Original Darkneſs*) for the *propagating* of this Truth being received, whether by way of ſacred *Orthotomy* in a due *explication* and *application* thereof, or a *dextrous reſolution of caſes of Conſcience*, or *writing*, or otherwiſe; and laſtly for the *preſerving* and *ſecuring* of it, when publiſhed or propagated, partly by a *polemick defence* of, and *contending* for the *Faith*; partly by a due *regular Paſtoral conduct* and *Church-Diſcipline*, &c. Now, *Sir*, as *imperitia culpæ adnumeratur*, (as ſaith the *Aquilian* Law) *Ignorance* by you charged, is a great *crime* in the *Clergy*, and no leſs *plague* to the *Laity*; for if their very *Light be Darkneſs*, *how great* muſt *be that Darkneſs?* So on the contrary;

the *Qualifications* mentioned, concurring with other *Supernatural Gifts* and *Eccleſiaſtick Order*, and managed with competent *wiſdom*, *prudence*, and *diſcretion*, I conceive ſufficient *in foro Eccleſiæ*, to denominate a perſon, *an able Miniſter of the New Teſtament*; and then *Ambaſciator non porta pena*; which very thing is happily confirmed by your own little authority; for *though it be not neceſſary* (ſay you) *for every Guide of a Pariſh to underſtand all the Oriental Languages, or to make exactly elegant, or profound Diſcourſes for the Pulpit*, (both which, by your own confeſſion, our *Clergy* do, and therefore inſtead of defect, *ſuper-erogate*) *yet moſt certainly, it is very requiſite that he ſhould be ſo far learned and judicious, as prudently to adviſe, direct, inform and ſatisfie the people in holy matters*, &c. And if the *Author* of the *Contempt of our Clergy*, once prove their *incompetency of Qualification*, and *inſufficiency* to theſe *Miniſterial* Acts and Offices, he is (I muſt needs ſay) a moſt dextrous *Ingenioſo*! elſe (which had not his own *Minion* ſaid, I durſt not) *Fool* or *Knave*!

*Let.* 1. *p.* 123.

*ib. p.* 38.

*Anſ. p.* 80

As

*As touching the* Second *Particular.*

That the *Clergy* of the Church of *England, Sir,* is juſtly chargeable with the *want* of that *Miniſterial Knowledge,* as explained, or with *Ignorance* and *Inſufficiency*; I do in their name and behalf, peremptorily deny. That in the *Twilight* indeed, and early days of the *Reformation, Preaching* like the *conſtitution* of the Church it ſelf, was *rude* and *impolite*; is confeſs'd: Yea, nor is it denied, but that there be here and there---*cœcus cœco dux*, ſuch as your *Booty-Antagoniſt* may be, or ſome others of his *Brother-Levites*, whoſe only *Manna* is a *Homily*, and *Incenſe, Liturgy! Dutiful Sons of the Church*, who can ſpeak as an indulgent Mother hath taught them! and here and there a *Sixth-Rate-Non-conformiſt*, a *choice Veſſel* (poſſibly) but poorly *fraughted!* Such, I deny not, but there be, of both *Predicaments*; who to their own ſhame and ignominy (but that is the leaſt) and to the diſparagement *in tantum* of their Function, Doctrine, and Church wherein

wherein they live, are devoid not only of the *Ornamental* part of Learning, (we could abate them that) but even of what is abſolutely requiſite to render them *apt to teach*, or *workmen that need not to be aſhamed*, who may therefore be moſt *juſtly contemned*; for *Logick*, *Rhetorick*, and other neceſſary parts of *Philoſophy*, thoſe they left behind them in the *Univerſity* (if they were ever there) from whence they came—*ut canis e Nilo*: For *Languages*, a little *Latine* ſerves turn, (and it were well for *Priſcian*, that there were none at all) leſs *Greek*; and as to the *Hebrew*,—that is a *Holy of Holies*, unapproachable by *ordinary Prieſts*; a Diſgrace to *themſelves*, to the *Church*, to the *Miniſtry*, and *Religion*! May Authority for ever *doom* ſuch to the *Desk*; but that I bethink my ſelf, it is too near to the *Pulpit*, &c. You ſee, *Sir*, you cannot be more ſevere than my ſelf, where there is occaſion for it. But now, *Sir*, will you draw your Argument from the *Day-ſtar* to the *Meridian*? or becauſe only here and there a *dim Light* in it, diſparage our *Candleſtick*? What

is

is the rude impolite, yea, impertinent, *Miniſtrations* and *Inſufficiency* of a *few*, to a *poliſhed generality*? or indeed, *Plurality*? Nay rather, will not the *accompliſhment* and *renown* of the *generality*, make abundant *recompence* for the *defects* and *diſgrace* of a *few*? So that there is greater reaſon for publiſhing the *Credit*, than the *Contempt* of the *Engliſh Clergy*:——a *Clergy* that deſerves more a *Panegyrick*, than needs my *Apology*, or fears your *Inqueſt*. Two things I will be bold to aſſert here:

1. There is no *Profeſſion* in the world, wherein there have been ſo many perſons eminent for all the ſeveral parts in the whole *Encyclopædy* of *Learning* as the *Clergy*, eſpecially the *Engliſh*.

Again, 2. There is no *Hierarchy* or *Clergy* in the world, wherein there have been ſo many perſons eminent for *Theological* accompliſhments, as the *Clergy* of the Church of *England*. What! and yet ignorant? yet contemptible? Hiſtory may to all, Memory to many, and impartial obſervation at preſent, ſave the labour of a Liſt or Catalogue

of

of such *Worthies* in the *Brittiſh Church*, as might have rivall'd it in competitorſhip with any *Clergy* in the world ſince the *Apoſtolical* it ſelf: But *fruſtra Herculem!* For *Orthodoxy* and *practical Divinity*, for a *ſolid and clear Expoſition of Scripture*, for *acute deciſion of Controverſie*, for admirable *dexterity in reſolving of Caſes of Conſcience*, for an incomparable *faculty in preaching and praying*, even to an emulation in *Tranſmarine* Divines (all attended with) a correſpondent courſe of Life, the *Urim* with the *Thummim*; for theſe (I ſay) the *Brittiſh Miniſtry* hath been, even to a wonder, renowned all the world over.——*Stupor mundi Clerus Britannicus!* But to Matter of Fact.

As touching the *Third* and laſt Particular, relating to the *Ignorance* of the *Clergy*, viz. your *Charge* and *Allegations* in the Caſe, which I have vouch'd to give anſwer to;

Your *Inquiſition*, *Sir*, I find to be like a *Country-Aſſize*, *circular*; nimbly purſued by ſeveral *Stages*; (as if your ſelf

ſelf in *riding the Circuit* (not your *Votive Parſon*) had *rid Sun and Moon*, both *down* and *up* again;) *viz.* inferiour *Schools*, the *Academy*, the *Pulpit*; for that you may convict the *Clergy* in the laſt, you criminate both the former; undermining (as is plain) the *Church* in the *School*, *Religion* (in its great defence) *Learning*. Bold Purſuivant! whom neither an ungovernable *School-Fry*, nor *Academical Splendour*, nor the dread of an *Eccleſiaſtick Key*, no nor the *reverence* of a *Mitre*, hath deterr'd from the Attempt: But I prepare to follow you, *Sir*, κατὰ πόδας, in vindicating the *Schools*, the *Univerſities*, and the *Clergy* of *England*, all by you criminated; ſubmitting all to the Readers *Umpirage*.

Your *Proceſs* then is commenced and proſecuted *ab ovo ad mala*; from the very *firſt Initials* and *Rudiments* of *Literature*; — *the beginnings of Education*, (in your own phraſe) in the firſt *Trivial Schools* (παιδευτήρια) and the *firſt* thing you criminate herein, is the *old faſhion'd Methods and Diſcipline of Schooling it ſelf*, as *undoubtedly* chargeable Let. 1. p. 3, 4.

able with *a great part of our Misfortunes*, alledging very *remarkable and mischievous loss of time, and abuse of Youth*, by means thereof: A great Charge! especially if we consider that the *loss* or *abuse* of our tender and more *disciplinable* time, the *Morning* of our Age, wherein knowledge is aptest to incorporate with our very Constitution, is like an Errour in the *first concoction*, hardly, if ever, rectifiable. But to proof, *Sir, Generalia non pungunt*; for my part, I perceive none, but a *Magisterial Advise* of some *cheering Alleviative* to *Lads kept to sixteen or seventeen years of age, in pure slavery to a few Latine and Greek words*. *Sir*, I wonder not, that he who is an enemy to our *Clergy*, and *Religion*, is such to our Literature and Knowledge likewise; or that he who is an enemy to *Knowledge*, is such to those Learned and universally useful *Languages*, its great *Vehicles* and means of Conveyance; which the *English Nation*, especially the *Church* (stock'd and stor'd out of the younger *Nurseries*, the *Schools*) is become beyond any in the world, the greatest Mistress of;

Let. 1. ib.

and

and that not out of veneration to *Rome* or *Athens* neither, but from a ſenſe of their univerſal uſefulneſs and ſubſerviency to higher Profeſſions in *Church* and *State*; to a great emulation and grudge in the *Romiſh* Church, wherein an *Urban-Profeſſor*, and here and there a *Padre-Latino* (for whom yet a *Weſtminſter-Lad*, who never ſaw a ſecond *Climacterical*, would ſerve for a [illegible]) are believed to *influence much further* than *Newcaſtle*. And of this your grudge and enmity againſt thoſe *Languages*, your *ſcornful Diminutive*, is teſt ſufficient; —*a few Latine and Greek words!* ſay you; and thoſe uſher'd in with your debaſing term of *Vaſſalage* and *Drudgery, pure Slavery!* (and follow'd with uſual *Sarcaſmes*) which yet Scholars uſually upon reflection account delectable. But it is evident throughout your Letters (which I adverriſe the Reader of once for all) that by frightful *Mormoes*, and vilifying repreſentations, you ſtudy to deter and diſcourage both Parents from ſending, and Youth from going to either *School* or *Univerſity*; but [illegible].

As

As touching the *Latine* and *Greek*, and those other Learned Languages, I assert; that both in regard those are the *Parasceuastick* part of Learning, and the general *preparatives* to Knowledge; and also that the *Acquist* of them, in their respective *Orthography*, *Prosody*, *Etymology*, *Syntax*, various *Idioms*, copious *Significancy*, due *use* and *Elegancy*, &c. is a purchase of long time; it being so, I say, they must therefore be early attempted, closely pursued, or (believe it) never perfected.

But to go on; And *good Sir*, I pray what is that *new-Model* your Wisdom offers, instead of the *antiquated* one, as an *alleviative* or *expedient*, under this same *Grammatical Drudgery*? — πολλα καινα πολλα κενα! You propound it disjunctively, for the greater choice; one is — *Reading of some innocent English Authors* for some part of the time; *English Authors* by *Latine* and *Greek Scholars* till they can write themselves *sixteen* or *seventeen*! Howbeit your Reader may the less wonder at this, whenas you do afterwards advise the very same to the flourishing *University-Youth*:

But

But remember, *Sir*, that all this while you are *proceſſing* of the *Clergy*; thoſe you *condemn* and *contemn* as *ignorant*; that you may prove them ſuch in the *Church*, you criminate their Education in *School* and *Univerſity*; in both thoſe, you reprehend not *Want*, but *Exceſs* of Learning, for ought I ſee: *Latine* and *Greek* too much; and for *Engliſh*, not enough. Strange Argument! The *Clergy* is *too much knowing* and learned in the *School* and *Univerſity*; *ergo*, too little knowing, and *ignorant* in the *Pulpit*:---*Riſum teneatis amici!*

But what *Engliſh*, what *innocent* Authors do you mean? *Prophets*, *Apoſtles* and *Evangeliſts?* The *Bible* is uſed by them; but that I dare ſay and ſwear is not your Meaning. What then? *Hiſtorians?* Leave that Province to the *Hiſtory-Readers* in the *Univerſities*: Beſides, the Remedy would prove worſe than any Diſeaſe you can apprehend in the caſe, it being ſufficiently known that ſuch Youths as have bended their early *Genius's* to charming *Hiſtory*, have foreſtalled all their future hopes, and perfectly loſt the *Scholar* in

the *Hiſtorian*. Moreover, if *Engliſh* muſt be the Study, ſuch an emaſculated *Muſe* were fitter for your *School-Dames Ferula*, than for that of your *little mighty Governours* of *Paul's School*, or *Weſtminſter*, &c.

You had done well, *Sir*, to have ſpecified your *innocent Engliſh Authors*, that we might have known your Meaning, as now we ſuſpect it.

Another *Expedient* (in caſe the former do not take) is the teaching Lads, *the Principles of Arithmetick and Geometry*, and *ſuch like parts of Learning*, as *what they might be much more eaſily taught* (ſay you) *than what is commonly offered to them*.---A neceſſary Qualification for a *Clergy-man*, pre-required of him in the *Low-Form-Schools*, upon peril of the imputation of *Ignorance*, and *Contempt* to boot, in the *Pulpit*! (as the latter of them, *Geometry*, was by *Pythagoras* in his *Scholars*, who loſt *Juſtin Martyr* by the means.) The *Rule* of *Three*, a ſpecial Directory in the Myſtery of the *Sacred Trinity*! and the *Terreſtrial Globe*, to the *Celeſtial*! Though I deny not, but that thoſe are

*Let.* 1. *pag.* 5.

*Ornamental*

*Ornamental* parts of *Literature*, but what muſt be learned in their due order, ſo as not to interfere with the more uſeful and neceſſary. And do you reckon and recommend the difficult *Hypotheſes* in *Mathematicks*, and no leſs difficult *terms* of a *Quantitas continua*, *Points*, *Lines*, *Superfice*, *Rectilineal*, *Curvilineal*, *Parallel*, *Perpendicular*, and (what are more likely to *bring down the Pin of the Mouth* than a *Triangle*,) *Rectangular*, *Obliquangular*, *Obtuſangular*, *acutangular*, *Parallelograms*, *Parallelepipeds*, and ſuch *Broadſides* as theſe (than which (ſay what you will) *Homer* himſelf never diſcharged larger) do you (I ſay) reckon or recommend theſe as more *eaſily taught and* learned than the *early Rudiments uſually offered* Lads by their *School-Guides*, as the *introductory* and *preparative* part of Learning? Are *Euclid's Elements* the *eaſieſt* ?

Another *Expedient* in your new Model (choice enough) is *the more inſenſible and advantageous inſtilling and infuſing of Languages* into Youth, by *reading of Philoſophical Authors*, &c. A *Let.* 1. p. 8

likely matter, that a *School-Boy* will prove conſiderable Proficient in *reading Philoſophers*, which the moſt ſagacious can hardly maſter *ante annum Sacerdotalem*, before that age wherein a *Jew* was licenſed to read *Ezeckiel*. And why *Philoſophical Lectures?* For the *Language* only? Can ſuch a *Wiſeling* as you be ignorant that there is infinitely better both *Greek* and *Latine*, than ever *Philoſophy* was dreſsd in? For the *Matter* only? that every *Boy* may become a *Sophi*! then adiew to the *Languages*. For both *Language* and *Doctrine?* that I doubt me will prove a more difficult *Province* to a *Novice*, than what is *uſually offered* to them. What your *univerſal Character* ſhould be, which you ſay would be the *happieſt thing that the world could wiſh for* (but you have forgot, 'tis indeed at the further end of the Book, the *virtuous days* of *refounding King* Henry's *Toll*, but it may be they are co-incident) what this (I ſay) ſhould be, I cannot gueſs, unleſs you mean the *Language* of the *Beaſt*, the *Romiſh Shibboleth*; and very *ordinary Latine*, you know, will ſerve for that.

Let. 1. p. 124.

that. But in fine, *Sir*, if in your *little House by the Church-yard*, Youth may be ſufficiently *School'd* in *Mathematicks*, and the other parts of *Philoſophy*, then farewel *Univerſities* for ever!

The ſecond thing you reprehend in common *Schools*, is the promiſcuous *inconſiderate ſending of all kind of Lads to the Univerſity*, whatever their *Parts*, or *Purſes*, or *Inſtructions* be, *&c.* Where firſt I remark, that you grudge our *Univerſities* their *Youth*, as you do our *Church* their *Clergy*; well knowing, that it is the *Nurſery* that feeds and furniſheth the *Vineyard*. Again, the Reader cannot be ignorant how many choice and worthy Inſtruments both in Church and State, have been; whom neither of them had ever enjoyed, had *Infant-parts* (afterwards ripened into a Pregnancy) and a *ſhortneſs* of *Purſe* (which yet Friends, Founders and Benefactors adminiſter relief under) barr'd their admittance into *Univerſities*; as *unskilfulneſs* in *Geometry* did *Juſtine Martyr's* into *Pythagoras's* School: and yet I am as apprehenſive as your ſelf, what Proviſions and Preparations are requi-

*Let.* 1. *pag.* 13.

ſite to the undertaking of the *Miniſtry*. As for the *Letters commendatory* of the *lamentable pitiful conſtruing-Maſter*, as you entitle him, and the ſhort *Inſtructions* given his *Pupil*, I leave you to the Laſh of his own ſeverer *Ferula*; though I am as little inſenſible of the great *charge* and *truſt* of *School-Guides*, as of the concern of the Miniſtry now mentioned.

*Let.* 1. *p.* 22, 23. As for that great *Qualification* in *Academicks* and *Church-men*, by very *few minded* (as you regret) beſides your ſelf, namely, a *good conſtitution and health of Body*, an *Athletick Craſis*, I know none ſo eminent for it as your *all-damning* and *illiterate Gentlemen* (which we have had occaſion to ſpeak of) for you know, *Sir*, *Hector* was the *ſtrongeſt* of all the *Trojans*; and by this rule, the beſt *Paſtoral Staff* were *Hercules's Club*: But if the Helliſh project of reſolving all into a *Cataſtrophe* of *Atheiſme* and Debauchery prevail, how rare a qualification this may be in the next *Pygmean* age, is eaſie to foreſee. But *Sir*, why not *Sex* determined by your *inquiſitive* Wit as well as *Conſtitution*! why a *conſult*

ſult of *Phyſitians* about the one, more than of *Mother-Midnights* about the other? For you know that *Propheſie* is not permitted the *Feminine*; nor are you ignorant that once a *Joanne* poſſeſs'd the *Chair*; and what cautelous proof, even to a-*habet*, *habet*, of *Papal-Virility*, is made by your Friends, ever ſince the dayes of her *Groaning Holineſs*:---*ſero ſapiunt Phryges.*

And now I ſpeak of the Female, a word of *Cozen Abigail* too, and no more of her for this year: Was it not enough, *Sir*, that you *rebell'd* againſt *Aaron*, but muſt you have a fling at Siſter *Miriam* too? Poor Triumph! I would be at expence of an *Apology* for her, out of reverence to her Sex, were it not for that regard I have to the Modeſty of a *Divinity-man* (a Brother of your *Cabal*, who, I know, will peruſe my Letter) as ſuſpecting how ſuch a tickling Subject might happily influence a ſtale *Batchelour* in the Faculty; whom the Embleme of your *ſalacious Sparrow* would of all others beſt become: But I am weary of this *Pedantry*. So much

for common *Grammar-Schools*; the *primus Lapis*, and *first Stage*.

Your next Attempt, *Sir*, is made upon *England*'s grand *Phrontisteries*, *Seminaries* and *Seed-plots* of Learning, the two famous flouriſhing *Univerſities*, *Oxford* and *Cambridge*; with whom (not to mention the *Paleſtin Kirjath-ſepher*, *Perſian Forum*, &c.) the *Grecian Athens* it ſelf was no fit *Competitreſs*; yet by you criminated! *Sua Minervam!* And in them you reprehend two things, as what more peculiarly concerns the *Improvements* of *the Clergy* therein, where, (in the *Talmudical* phraſe) *diſcendum propter docendum*, —namely, *Academick Exerciſes*, and *Academick Wit*; two great *ſins*, one of *Omiſſion*, another of *Commiſſion*; *viz.* The *omiſſion* of *Engliſh Exerciſes*, which you offer to conſi-
*Let.* 1. *p.* deration, as highly *uſeful*, *eſpecially for*
27. *the Engliſh Clergy*, &c. The *commiſſion*
*L.* 1. 33. of *Delicacies of Wit*, as *pruning*, *quibling*, *ſoquing*, &c. *highly admired* in ſome of thoſe *Exercises*: both may be reduced into one; and what a hainous Crime is that? (yet committed againſt

no

no more *Holies* than one) namely, *want* of *Engliſh Language*, and *abundance* of *Wit* in *Academick Exerciſes*. Where *firſt* of all---*ad cribrum dicta!* Matter of Fact is confeſſed, *Sir*, that is to ſay, there is in the *Univerſities*, inſtead of *vernacular Engliſh*, that which better becomes them, *viz. Latine*, *Greek*, &c. *Philoſophical Exerciſes*: and inſtead of *Æs Dodonæum*, *Aſinine Stupidity*, or dull, obtuſe, emaſculate, *&c.* quick, *Mercurial*, briſk, acute, witty, pregnant Spirits, and all Specimens of Ingenuity and Sagacity, to the honour of the *Academy*, the *Church*, the *Nation*, and emulation of *Forreigners*; and I believe the prudent Governours of either *Univerſity*, will hardly be perſwaded by all your *flexanimous Rhetorick*, (as your dear *Amaſio* accoaſts you) or *Logick* either, to alter their Method in the former, or not to cheriſh the latter. But (to render you more ridiculous, *Sir*, than you can the *Clergy* contemptible) *Engliſh Exerciſes* in an *Academick Diatribe*! *---pudeat hæc opprobria nobis!* What though the *Clergy* preach in *Engliſh* to their people? Muſt therefore

fore that choice time, or any conſiderable part of it, which ſhould be to the greateſt advantage *husbanded* and improved in the acquiry of their *due Miniſterial preparatives* and *proviſions of Literature*, be ſpent upon their *Mother-Tongue?* Impertinent! *The Rules and Methods of Oratory, the Arts and Arguments of perſwaſion*, are by you confeſſed to be *the ſame in all Languages*; And ſurely he hath but a very *incompetent Doſe* and uſe of Reaſon, who cannot accommodate the ſame, to any Scope, Theme or purpoſe *pro re nata*, upon all emergent occaſions, in any Language whatſoever he is once Maſter of: And as for thoſe Strains, and *Delicacies of Wit* you ſpeak of, they are 1. *Juvenile Elaes*, the laudable products of a *Youthful Fancy*. 2. The frequent *Preludes* of more than ordinary ſagacity and pregnancy of Spirit in the years of *maturer conſiſtency*; and 3. In caſe at any time *over-luxuriant* beyond the bounds of Modeſty, and a *Treſpaſs* in *Ethicks*; yet eaſily *corrigible* by a riper *diſcretion*; and all to the greater experienced advantage in the whole Trinity of Profeſſions,

*Law,*

*Law*, *Phyſick* and *Divinity*: and what *expence* and *exhauſtion* of *Academick Spirit* muſt needs enſue upon the *draining* of this *Cephalick Vein*, is eaſily diſcernable. For that *Axiom* of yours, that *Rope-Dancers* in the *Schools*, oft-times prove *Jack-puddings in the Pulpit*; I ſuſpend a Reply, till I be better informed from the *Doctor of the Stage* (to whom you do ſo often refer me) and his *Puppet*: But to go on; what a ſtrange *hyſteron-proteron*, like the reſt of your *ribble-rabble*, have you committed, in recommending the teaching and learning of *Mathematicks* and *Philoſophical Lectures*, the prime *Delicacies of Wit*, to the lower-Form-*Grammar-Schools*; and *Engliſh Exerciſes* (nay a *Caput mortuum* and *diſpirited Muſe*) to the *Univerſities!* Yea, and a *Solœciſme* in *Morals* to boot, in a petulant criminating of the want of both; ridiculous! Again, what more obvious than a wicked project of deſtroying thoſe grand *Seminaries* of *Learning*, and conſequentially *Religion?* the *Clergy* in the *Academy!* the *Mother* in the *Nurſe!* the *Church* of *England* in her *Univerſities!* &c. *Let.* 2. *p.* 104.

A *compendious* way, I confeſs: For to what purpoſe (as to the Concern of the *Clergy*) are *Univerſities* either founded, or reſorted to, if *Engliſh Exerciſe* muſt be their great *Academick Diſcipline?* and *emprovement* in their *Native tongue*, the higheſt *Acquiſt?* which, the world be Judge, doth nothing ſo well beſeem an *Alma Mater Academia*, as your *little houſe by the Church-yard!* or the *Ferula* of your *pitiful conſtruing Maſter!* (I am aſhamed to ſay) *Nurſe*, *Mother*, or *School-dame!* So that your *Ironick Conjugates*, *Univerſity-Scholar*, *Univerſity-Learning!* *Academick Youngſter*, &c. I take to be but verbal teſts of your *Weigelian* project; whereby you ſtudy to *drain* and *exhauſt* thoſe *Fountains*, which your Maſters tell you upon experience, you cannot ſo immediately *poyſon*; till at laſt, like *bemudded low-water-Nilus*, they produce nothing but *Monſters*, like your ſelf; and Enemies to *Learning*, *Religion*, *Church* and *State*; who I hope may be by *Sword* or *Key* in due time animadverted upon accordingly; if the *School-Fry*, or the *Academick Youngſters* (as you call them) prevent

prevent not that piece of Juſtice; and then—— *Aſinus inter Apes*!

Laſtly, *Sir, ad hominem*, as before, one *ground of the Contempt* of the *Clergy*, you alledge to be their *Ignorance*; that you may demonſtrate their *Ignorance* in the *Church*, you quarrel their *Education* in the *Univerſity*; here all that you criminate, is, *want* of *Engliſh Exerciſes*, and *Delicacies of Wit*; or (which is all one) too much *Wit*, *Latine* and *Greek*, *&c.* in *Academick Exerciſes*: now your Argument then; the *Clergy* is *both* too much *exerciſed* and *expert* in *Latine* and *Greek*, &c. (or too little in the *Engliſh*;) and alſo too *witty* in the *Univerſity*; ergo, *ignorant* in the *Pulpit*! Rare Conſequence! There they are *Sophies*, but here very *Morio's!* I promiſe you, *Sir*, if by your *Logick* you can prove *Ignorance*, by its oppoſite, *Wit* and *Learning*: I would adviſe you to *Hackney* out your *Cerebellum* to better advantage, than here you have done; and ſo I have paſſed your ſecond *Stage*.

We are now arrived at your *ultima Thule*, Maſter *Inquiſitor*, the very laſt and

and chief *Stage* in your whole *Circuit*; namely, the *Pulpit*; where I find the poor *Clergy empannell'd in Wainſcot*, and their ſuppoſed *Ignorance* charged from *Effects*, as before from its *Cauſes*; eſpecially in the prime *Miniſterial* Act and Exerciſe of *Preaching*, which though (together with that of *Prayer*) I have before ſufficiently vindicated, yet I will now give brief Anſwer to your chief *Allegations* in matter of Fact.

Your *Firſt* Exception. *Sir* is formed againſt *ſuch Preaching* as is either *mountingly eloquent*, or *profoundly learned*; where, *ad hominem*, I muſt be your *Monitor* at the very firſt, — *Oportet Mendacem eſſe memorem*, Remind your ſelf, *Sir*, that the grand deſign of your *Inqueſt* is to detect the *Ground, and Occaſions of the Contempt of the Clergy*; *alias*, to betray them to it; the chief *ground* hereof by you alledged, is their *Ignorance*; and thus you *attaint* them *de capite*, eſpecially in the chief *Official* Act of *Preaching*; as that which is chiefly *apt to bring Contempt upon the Preacher, and the Religion by him profeſſed*: And yet is your firſt *Exception* this *dis un-*

*Let.* 1. *p.* 38, &c.

*ctive*,

*ſtive*, —Preaching either *mountingly eloquent*, or *profoundly learned*! What! the *Preaching* both *eloquent* and *learned*; nay, in both, *ſuperlative*; and yet the *Preacher* ignorant! How *inconſiſtent* are you with your ſelf? Unleſs you underſtand St. *Paul's Antiperiſtaſis* in the caſe, as if *much Learning* and *Eloquence* had cauſed a *Dotage* in the *Clergy*: but as I ſaid above, *Tongue-trip* is Gods Will, your own Speech all along *bewraying* of you; as the *Aſs* you know, as well as his *Maſter*, ſpoke againſt his own *Genius*: But now what Reader can ſo far proſtitute or debauch his Reaſon, as to reckon your *Iſhmael-like Tongue* any Slander in anothers Credit, ſince you all along do ſo foully betray your own?

Under this Head you criminate the checkering and *beſprinkling* of *Sermons with Greek, Latine and Hebrew*; which yet, provided the Citations be *pertinent*, not *over-numerous*, and *pro hic & nunc*, conducive to the *magnifying of the Office* more than of the *Perſon*, is juſtifiable by the ſame Authority that the Apoſtle *Paul* quoted *Heathen-Greek*, out

of

of *Aratus* to the *Athenians*; out of *Menander* to the *Corinthians*; out of *Epimenides*, to *Titus*, &c. But I marvel not that you envy our *Clergy Learned Languages* in the *Pulpit*, as well as in the *Schools*; though in the mean time you tax them with *Ignorance*: Thanks be to God, the world is well amended with us, over what it was in those days, when (as your *Answerer* notes) *Graece nosse suspectum erat, Hebraice prope Hæreticum*, the *Holy Languages*, more than *Holy men* escape not the *Inquisition* elsewhere; I do the less wonder, that they do not *yours* at home; as hardly do the very *Masorites* and Guardians of it themselves, *Ben-Israel*, *Ben-Manasseh*, *Ben-Maimon*, &c. though *Jewish Learning* be no mean *Ministerial* accomplishment; but possibly the *Father* may please you better than the *Son*; *Abba Dominicus*, *Abba Franciscus*, *Abba Ignatius*, &c. and others of the *Paternity*, whose Worth and Merit, may influence to the lower *Limbo*; else I doubt *Jew* and *Gentile* were both alike with you; for I do very much suspect you, and the rather, because of your inveteracy

inveteracy expreſſed againſt the Sacred Languages, *Hebrew* and *Greek*; the *Univerſal*, at leaſtwiſe, *general Ignorance*, whereof in the very Fathers of the *Popiſh Councils* is alledged by *Bellarmine* himſelf, as his reaſon for the *Canonization* of the *Vulgar Latine*. *What more intelligible* (ſay you) *to all Mankind, than Chriſts Sermon upon the Mount?* And what leſs intelligible (ſay I) to any man, than his Sermon in the *Valley*, *i. e.* by the *Sea-ſide*? without (what the Apoſtles themſelves were fain to court him for) his own *Exegetick*: And was not the generality of his *Sermocinations* (for holy and good Reaſons, beſt known to himſelf) *Myſtical*, *Allegorical*, *Parabolical*, *Similitudinary*, &c? which brings me to your next Cenſure. *Let.* 1. p. 42.

Your next *Exception*, *Sir*, againſt *Preaching*, is formed againſt the *ridiculous*, *impertinent Materials* of the Sermon, as that *which doth more immediately cauſe the Preacher to be ſcorn'd and undervalued*: And under this *Predicament*, you ſum up a *confuſed Miſcellany*, and *Ribble-Rabble*, —— *Prefaces-Textual* *Let.* 1. p. 44, 45. &c.

*Textual Diviſions, Method of Doctrine,* Intermixture of *harſh Metaphors, Childiſh Similitudes, miſapplied Tales,* &c. Where you muſt excuſe me, if I attend you not in your own prepoſterous order: It ſhall ſuffice that I defeat, or anſwer to your chief *Cavils* and *Allegations,* under one or more of theſe enſuing *Paragraphs*; very briefly.

*Firſt* of all then:

As *Preaching* of the Word of God by perſons *Called* and *Qualified* thereunto, is a *Divine Inſtitution*; ſo there ſeems not to be a more exact Art of *Orthotony,* or Method of Preaching more congruous and ſuited to an Auditory, as Men or as Chriſtians, than That by way of *Doctrine, Reaſon* and *Uſe*; *Textual Explication, Rational-Scriptural Demonſtration,* and *Practical Improvement:* This is plain, *Sir*, for by the firſt; Scriptural *Words* and *Phraſes, Idioms* and *Senſe* is explicated and underſtood; by the ſecond, from Principles of *common Reaſon,* (your own *perſuaſive Reaſon*) or plain *Scriptural Texts*, and *Col-*

*Collection* (and therefore uſefully intermixt with Sermons, whatever you alledge from S. *Baſil* or *Chryſoſtome*, whoſe ordinary Sermons were but ſhort *Homilies* preached as ſo many Sacred *Journals*, every day) the *Judgment* is convicted; and by the laſt, enforced by the former, and cloſely inſinuated with ſutable, pertinent, pithy, lively, zealous, but withal ſober and prudent expreſſions, the *Affections* are engaged; and what more can be required or expected from this one *Miniſterial* Exercise? Which yet thus Methodized, is in your Dialect, *idle*, *empty* and *inſignificant*; but —— *Aſinus in Paleas!* It may be a Lecture out of your *Proteſtant-Homer*, or *Evangeliſt-Virgil*, or *Plutarch* or *Seneca* (as *Scultetus* obſerves of ſome *carowſing Germans*, near a kin to your Friend *Heck.*) might pleaſe you much better than a Sermon from one that is —— *Dionyſius Corinthi*. But as touching what hath been for an *hundred years laſt paſt*, and at preſent is the *uſual Preaching* in the Church of *England*, by you daringly and wickedly cenſured, as *Folly*, and a *hinderance of* *Let. 2. p. 131.*

*Salvation, rather than the Means to it*; I have ſufficiently defeated you before, which will ſave me a great deal of Labour here.

*Secondly, Sir,*

The intermixture of *Allegories, Parables, Metaphors* and *Similitudes*, in Preaching, provided they have a *Foundation* in *Nature*, or *Scripture*, or no way *interfere with* either; be *appoſite* and *pertinent* to the purpoſe; not *overnumerous*; uſed with due *reverence*, and managed with *prudence* as to *Uſe* and *Application*, are very juſtifiable, both by the *practice* of *Chriſt* and his *Apoſtles*; and by the *Official Scopes* and *Ends of Preaching*: (I might add the Scriptural *Repreſentations* of the *Divine Excellencies* ἀνθρωποπαθῶς, ἀνθρωπομόρφως, ἀνθρωποπαθικῶς, which would do more *authentick execution*, than the largeſt *Broad-ſides* that ever you diſcharged from *Homer*) As for the former, the *practice of Chriſt* and his *Apoſtles*, in this *Allegorical, Parabolical, Similitudinary*, &c. way, is unqueſtionable, the admi-

admirable Reaſons whereof, you tell us you'l not *inſiſt* upon-*ne γε quidem* though I muſt tell you, this had been the way by *your arguing*, to have *reproved*; but you are wiſe, *Sir*, ——*Ne Sutor ultra Crepidam?* Now this is a *Maxim* with me till otherwiſe inform'd, that whatever *Chriſt* or his *Apoſtles* did as *publick Doctors* of the Church, wherein they are *imitable* by their *Succeſſors*, *Paſtors* and *Teachers*, &c. therein they *may lawfully*, nay in ſome caſes *ought neceſſarily* to be *imitated*. As for the *official ſcope and end of Preaching*, it is the *edification* of a *promiſcuous Auditory*, which by *Metaphorical* and *Similitudinary* inſinuations, (with the Cautions ſpecified) intermixed with *Doctrinals*, no deſpicable *knack* in the *fooliſhneſs of Preaching*, is very generally gain'd upon, and moſt laſtingly influenced; inſomuch that a patt *Metaphor* or *Simile*, hath often proved a *Memorial Topick* of ſuch a *durable impreſs* upon the Mind and Memory, as that by means thereof the chief ſcope, ſeries, and contexture of the whole Diſcourſe, hath been remembred, which elſe had been irrecoverably loſt: *Sir*, I

could tell you of the chief Fathers of the Church, as *Chryſoſtome*, *Gregory Nazianzen*, and others, nay (which may be of more authority with you) the beſt *Orators*, both *Greek* and *Latine*, that have uſed this *Metaphorical*, &c. way, as highly *Rhetorical*; yea, and of a *Painter* and an *Orator* converted by means of one *Simile* in a Sermon; but I forbear till better Acquaintance with you; concluding, that *Parabolical Divinity*, though it be not *Argumentative*, yet proves often *Edificative*. *Sir*, I cannot diſmiſs this Head, till I have a little rectified yours: You ſay, that in *Similitudes there ought to be an exact agreement with that which is compared*. This is as good as all the reſt; an *exact agreement* is next degree to *Identity*, and yet *in omni ſimili eſt diſſimile*, is a Maxim not leſs notorious for truth, than you are for Forgery: Let us but inſtance in one of our *Saviours*, by you quoted; *Be wiſe as Serpents*, ſaid he to his Diſciples, *and harmleſs as Doves*; where he doth equally recommend to them a *qualitative reſemblance* and *imitation*, both of *Serpent* and *Dove*; now

*Let.* 1. p. 48, 49.

*Ib.* p. 57.

if

if there be as *exact* an *agreement* between the *Apoſtles* and the *Serpent*, as between your *Gang* and it, where is the *Dove?* if between *them* and the *Dove*, where is the *Serpent?*

*Thirdly, Sir*;

Your *Inqueſt* is *extralegal*, contrary to all the Rules of *Proceſs* (which I could prove both from *Civilians* and *Canoniſts*) The world is plagued with a peſtilent *Pamphlet* or *Libel*, fronted with the Specious Title of *The Grounds and Occaſions of the Contempt of the Clergy*, &c. The Generality of the *Clergy* is by you therein accuſed; but all this while, none *de nomine*, neither by *name*, nor yet with the leaſt offer of *proof*, though you have the boldneſs to tell us, that *if there had been need* (and was there not need? a Reverend, Pious, Learned *Clergy* being impeached by you in their *Miniſterial Credit* and *Reputation*, dearer to them than their Lives; that ſo they might have anſwered for themſelves, *juſtifying* or *excuſing*, &c. *Cruel Mockings!*) *If there had been need*, ſay you,

*Bold-face*, you could have quoted *Book*, *Page*, *Persons* and Circumstances of time and place (*when*, *where*, and *by whom*, &c.) of all that you have alledged; yea but you have not, *Sir*; your *Allegations* are throughout your *Libel*, levied and levell'd against some or other *Individuum Vagum*, and *Indefinites*, which may be *all* as well as *some*, and *none* as well as *any*; and all this without *proof*. I instanced in several above, of the prophaner sort, of your own forging there may be more; and I dare say, are: the Latitude you take is great; *non liquet*, then; and therefore you must give me leave to read you with *Epicharmus*'s guard, μιμνήσο ἀπιστεῖν; and for an utter spoiling of your Design, let the Reader recall to mind that *Hellish-Romish* Principle above mentioned, (whereby you are in all probability acted) namely, that *the End doth specifie* (and therefore *justifie*) *the Means*; as for example, if the *End* propounded and resolved upon in the *Conclave* or *Cabal*, be that great and *sacred* one *de propaganda fide*, let the Means conducive to the accomplishing of this design,

deſign be never ſo execrable, baſe, black or bloody, as *Contempt of* the *Clergy*, ſlandering, maligning, reviling, of the adverſe party, lying and diſſembling, Perjuries, Equivocatings, and Mental Reſerves; may, Sword, Fire and Faggot, Clandeſtine Murders, Open Maſſacres, Depoſition of Kings and Princes, yea, *Regicide* and *King-killing* it ſelf, the embruing of *Hallowed hands* in *Sacred Blood*, as their Patron-*Judge Pilate* before them, did his *waſhen* ones in *that* of our *Saviour*, &c. All this, as horrid as it is, is upon its congruity, tendency, and correſpondence to the propounded *End*, ipſo facto, *Canonized* for good and lawful; yea, and *meritorious* too! And who cannot (Reader be Judge) who cannot but abhor the Authors and Abettors of that *Religion*, which can render ſuch *Facts* as thoſe are *Canonical?* whereof your *Contempt of the Clergy, Sir*, I have reckoned one.

*Fourthly* and laſtly, *Sir*,

What though I ſuppoſe (which yet till you *prove* it, I am not obliged to yield)

yield) that all your *Allegations* were true in *matter of Fact*; yet ſhall you never be able by all this to prove what you have undertook; namely, that the *Generality*, no *Sir*, nor yet that the *Plurality* of the *Engliſh Clergy* is *ignorant*, or *inſufficient*, and therefore *contemptible*. Do your worſt. Therefore for a clear iſſue of the matter; after enquiry made into your *Enquiry*, and examination of your Charge formed againſt the *Clergy*, I find the Particulars therein alledged, to be all reducible to theſe *three Predicaments, viz.* Some of them are, I confeſs, *indiſcreet*, *irreverent*, *impertinent*, *ridiculous*, nay, *blaſphemous*; and conſequently *juſt ground* and *occaſion of Contempt*: Others again, *juſtifiable*; others, laſtly, not only *juſtifiable*, but *laudable*; *grounds* not of *Contempt*, but of *Applauſe*: again, thoſe very matters which are *condemnation-worthy*, are not the conſtant Practices, but only accidental *Lapſes* of their reſpective Authors; and but, I doubt not, few in compariſon of their Virtues; though you cannot more ſeverely *down Irreverence* and *Impertinencies*, but eſpecially

cially *Blaſphemies* in the *Clergy*, than my ſelf; and therefore I do with all humility adviſe two things: Firſt, That whoever are guilty in the Particulars mentioned, they may upon recognition take and bear their *condigne ſhame* for it. Next, That turning your *Accuſation* into *advantage*, and being taught *caution* and *circumſpection*, by the *vigilancy* of ſuch an *Argus* as you, who *watch for their halting* (as you know who doth for *devouring*) ready upon the leaſt *tripp* or occaſion, *Cham-like*, to *diſcover* a *Reverend Fathers Nakedneſs*; they may for the future, declare their Meſſage to their people in none but proper (though *Metaphorical*) pertinent, ſignificant, duly coherent Expreſſions, with that reverence which may become the *Divine Majeſty* whom they perſonate, that gravity which may become their *Sacred Office* and *Embaſſie*, and after a way and manner univerſally condecent to the *Miniſterial Profeſſion* and *publication* of *Holy Scriptures*, and thoſe ſacred *Myſteries* therein contained, whereof they are the *Stewards*; taking your laſt *Salvo* and *Retreat* (for

as

as I preadvertiſed your Reader, you *begin* with *Pilate*, and *end* with the *Harlot*, he may remember in what ſenſe) for a *Warning-piece* for ever, *viz.* that

*Let.* 1. *p.* 130, 131 *when the Gallants of the world do obſerve how the Miniſters themſelves do jingle, quibble and play the fools with their Texts, no wonder if they who are ſo inclinable to Atheiſm, do not only deride and deſpiſe the Prieſts, but* (as you do) *droll upon the Bible, and make a mock of all that is Sober and Sacred.*

But now, *Sir*, to return to your ſelf again, If of *three* parts of the *Clergy*, (by proportion) by you accuſed, only *one* part be *guilty*, (and ſurely the *Innocency* of *two* parts muſt in all reaſon do the *Clergy* more *honour*, than the *Guilt* of one ſingle *Tertia* can cauſe *Contempt*) again of this *one guilty* part; the *faults* not *cuſtomary*, but *few* in number, in compariſon of *Vertues* (*Criminals* and *Crimes* both *few*) and many of thoſe ſuch as are incident to the beſt, whilſt on *this ſide* the *Moon*, (though I doubt not but you have turn' your *Magnifying-Glaſs* towards the *Crimes*, as well as your *Multiplying* one towards both them

them and the *Criminals*;) If (I ſay) it be ſo, of *three* parts of the *Clergy*, only *one faulty*; and in this *faulty* part, more *Vertues* than *Faults*! more of what is *honourable*, than of what is *contemptible*! with what colour of *Morals* or *Judicials*, of good Manners, or *Equity*, can you charge *Ignorance*, and conſequently *Contempt*, upon the *Clergy* indefinitely; upon the *Generality*, or indeed upon the *plurality* by you accuſed? The impartial Reader be Judge. Now for a *Criticizing exemplification* of what I have aſſerted, namely, that of the *three* parts of your *Allegations* levied and levell'd againſt the *Clergy*, only *one* part *condemnable*; the other two *juſtifiable*, nay one of them highly *commendation-worthy* and laudable: and then at laſt a ſummary *recapitulation* of the whole.

*Firſt* then I reckon the *Oyſter-Litany* and the *Flounder-Creed*; the likening of of *Iſaiah's Wine* and *Milk* to a *Spiritual Sack-Poſſet*; *Chriſt's coming into the world to ſave Sinners*, to a *Chriſtmaſs-Feaſt* of *three Diſhes*: the *Son of God* to the *Dauphin of Heaven*; the *Son of God*, not the

*Let.* 1. *p.* 52. *Let.* 2. *p.* 128. *Let.* 2. *p.* 59, 60. *ib. p.* 64.

the *Daughter of God*, &c. (as by you represented, though I am much perswaded that your own endeared *Volupia*, is the *Authoress* of all) abominable Blasphemy! *Parson Slip-Stocking*, and the spiritual *Shop-keeper* (such a *Resurrection* as *Athanasius* complained of in his time) both grosly ridiculous! Your *Chymical* Divinity of *Aqua-fortis*, *Sal-armoniack*, and *Aqua Regia*, as also the *Sope of Sorrow*, and the *Fullers Earth of Contrition*; your *chyming Divinity* of *Reason* and *Revelation*; as also of *ingress*, *egress* and *regress*, *number* and *name*, *manner* and *measure*, &c. your *harmonious* Divinity of the *Spheares*, and *Peal* of *Faith*, *Hope*, and *Charity*; your *Mechanick* Divinity of the *straddling Compasses*; your *Meteorological* Divinity of the *Text dropping and melting asunder*; your *Horological* Divinity of *Spiritual Dialling*, &c. All Folly and Impertinency! The *Wedding Ring fit for the Finger*, will not, I assure you, *fit mine*, who by no means likes—*artium annulum gestare!* a ridiculous, immodest, lascivious *Epithalamium* inspired from *Hymen*, more like than from the *Innocent*

*Let.* 1. *p.* 57, 58.

*Let.* 1. *p.* 55, 56.

*Let.* 1. *p.* 63, 68.

*Let.* 1. *p.* 62.

*Let.* 1. 66

*ib. p.* 67.

*ib. p.* 69.

*Let.* 2. *p.* 72, *&c.*

*cent Dove*, and becoming a *Wanton*, rather than a *Pulpiteer*! The *Butt* of *ſpiritual Wine* will *hold no common Water*; I would it had never been broach'd. The *Cheſt* and *Cupboard of Truth*, is as *empty* as the *Butt*, unleſs the Author mean the *Ark of the Teſtimony*. *Faith* likened to a *Foot*, a *Leg*, a *Hoſe*, &c. The *adulterating* of the *Apoſtolical Coyn*; the *Milky way* to *Jupiter's Palace*; the *threſhing worm* Jacob; the Doctors *weeping* ἀπαντοκτὼ; the note of *great Sacks*, and *many Sacks*, &c. *ſweeping the Walks of the Heart*, *ſpiritual Leech*, *Angle of Prayer*, *Fiſhing for Mercy*, *laying the Soul a whitening*, *holy girding and truſſing up for Heaven*, and the like Diſcoveries and Expreſſions, like your *Salt-water-Language* of *Starboard* and *Lar-board*, &c. all affected Strains of Irreverence, Folly and Impertinency. Again, *Sir*, the *Sun of Righteouſneſs*, not *Moon of Righteouſneſs*; this *Sun paſſing the Signs of the Zodiack*, &c. your *Omnipotent All*, &c. the *Bulruſh-repentance*; Chriſt's taking the Diſciples a *Cubit lower*, while they were *taking thought for a Cubit*; the

*Let.* 2. *p.* 123. *ib. p.* 124. *L.* 1. *p.* 59 *L.* 2. *p.* 63 *L.* 1. *p.* 60 *ib. p.* 71. *ib. p.* 68. *Let.* 2. *p.* 124. *L.* 1. *p.* 75 *ib.* 72, 73. *L.* 2. *p.* 64 *L.* 1. *p.* 53 *ib. p.* 56. *ib. p.* 72. *ib. p.* 74.

*Scribes*

*ib.* p. 75. *Scribes* following of a *Thou* rather than a *That* (that is, *Perſon* rather than *Mercenary Advantage*) *Mercy turning Juſtice into a Rainbow*; the *Rainbow* a *Boy* indeed, but what hath no *Arrow* in it, and the like; though not like the more *ſolid Divinity*, yet very *excuſable*, yea, (being prudentially managed as to uſe) *juſtifiable* too, as being frequent quickners of *Fancy*, as this is of *Attention* in ſacred performances! Moreover, *Accuſatio vera, Comminatio ſevera*, engliſhed a *Charge full of Verity*, and a *Diſcharge* as full *of Severity*; the *Textual Dividends* by you criminated; as alſo *miraculum in modo*, and *miraculum in nodo*, and the like, are all briſk, laudable Notions; much like that ſtrain which is known to have been very familiar to S. *Auguſtine*, *Bernard*, and other Fathers of the Church (witneſs their Works) whom therefore you might as juſtly in this reſpect, traduce and expoſe to *Contempt*, as *Engliſh Clergymen:* Of this nature was that which my ſelf heard but very lately from an eminent *Pulpiteer*, citing thoſe words of the *Pſalmiſt*, *I am wonderfully made*; his

*Let.* 2. p. 124.

*Let.* 1. p. 67.

his Gloſs was, *Acupictus ſum* (Engliſhing it) *I am a curious piece of Embroidery* or *Needle-work*! and very laudable; favoured I believe (as thoſe who underſtand the *Hebrew* better than your *Countrey-Parſon* or I do, can inform you) by the *Original*: And certainly intermixtures of ſuch innocent brisk *ſtrictures*, and quaint Notions as theſe are, do much add to the life of a Diſcourſe. You ſhall be my debtor for another, (and then I return to yours) which you will ſay, is as acute a remark from the *Pulpit*, and *delicacy of wit*, as any that occurrs throughout all your Narrative; namely this, that S. *Paul* is a *ſpiritual Hermaphrodite*; a rare one indeed, if true; but how is that proved? By his own teſtimony, elſe we had never known it; thus, he *begot* the *Corinthians, and travail'd in birth* of the *Galatians*; and all this *myſtically*; is he not then a *ſpiritual Hermaphrodite?* A quaint notion indeed; which with many more witty and very *laudable Attractives* of *Fancy* and *Attention*, we ſhould never enjoy from the *Pulpit*, ſhould you *exhauſt* that *delicate Vein* in

the *University*, or render it *contemptible* to the *Laity*. The proving of *Monarchy* or *Kingly Government* from Christ's advice, *Seek first the Kingdom of God*, &c. and of *Episcopacy*, yea of *Peerage* too; from the *Greek* ἔθνεσι in the *Taylors* question (as if no better Gentleman had usher'd the *Bishops* into the *House of Lords*) and arguing from *Abraham's begetting* of *Isaac*, against *Non-residence*; I take to be amongst many more, witty Calumnies of your own contrivance, wherein there is more of *Mercury*, than of *Saturn*; and less of *Divinity*, than of either: In the mean time, you remind me of one more, which I can furnish you withal, and no more for me till your first *Doomsday* (which is hard by) One *Criticizing* upon that place of S. *Paul*, *Evil Conversations corrupt good Manners*, because forsooth, there is ὁμιλίαι κακαὶ in the *Original*, did read, instead of *evil conversations*, *wretched Homilies!* a *Phanatick*, I warrant him; but whom shall we blame here? Since the *Greek* will bear this Translation? him, or S. *Paul?* or *Heathen-Menander*, from whom the Apostle adopted

*Let. 1. p.* 76, 77, 78.

adopted it into the Sacred *Canon?* I leave it *in medio*, and proceed.

Again, *Sir*, amongſt *Laudables* in the *Fooliſhneſs of Preaching*, & what is ſufficiently pertinent, ſignificant, and commendation-worthy in the *Sermons* or *Books* of thoſe whom you condemn, I reckon the likening of the *Apple* of that *Tree* which grows upon the *Banks of the River Euphrates*, which is to the *Eye fair* and *tempting, but inwardly duſt and rottenneſs*, to the *frail corruptible ſtate of man*. The likening of *Scripture-Doctrines, Precepts, Promiſes, Threatnings* and *Hiſtories*, to the *five ſmooth ſtones*, &c. and ſhould highly applaud it, were the *fourth* but as *ſmooth* as the reſt, The likening of *Texts* to a *Picture*, *Moſes's Rod*, *Eliah's Mantle*, *Solomon's Throne*, *Noah's Dove*, &c. and the like *proemial inſinuations, conciliative* of attention in the Hearers, all juſtifiable by the Rules of *Oratory*: The likening of wholeſom Inſtructions for *young men and young women*, to *Apples of Gold*, as being warranted by *Canonical Parable*; though you belike diſreliſh the *Works* of the Author, becauſe there is ſo much

*Let.* 1. *pag.* 52.

*ib. p.* 60.

*Ib. p.* 65. 66.

*Let.* 2. *p.* 132, &c

of *that* in them, whereof S. *Auguſtine* found ſo little, that is, nothing at all, in thoſe of *Tully*, namely of *Jeſus* or

*ib.p.*134, 135. *Chriſt*: The likening of *ſtrength, time, parts, gifts*, &c. to *Males in the Flock*, by the ſame authority, *&c.* But it is plain, *Sir*, whatever you pretend, that not this Authors *Apples of Gold*, are the *Apples of Strife*; not *Metaphors* in Preaching, but the very *Ordinance* of *Preaching* it ſelf: Now for my part, I think theſe very good, ſound, ſavoury and practical Inſtructions, *Young men* and *young women*, lean *upon the Lord Jeſus Chriſt*, lean upon *Chriſts Wiſdom, Power, Righteouſneſs, Merit*, &c.—— Your *ſtrength, time, parts* and *gifts* are

*ib.p.*135, &c, *all Males in the Flock*, &c. —— *Bleſſed is he whoſe tranſgreſſion is forgiven*; *it is not, bleſſed is the Honourable man, the Rich, the Learned, the Politick, the*

*ib.p.*137. *Victorious*; *but bleſſed is the Pardoned man!* &c. —— *O the Experiences that an old Diſciple, or old Chriſtian hath of the Ways, Workings, Word and Love of*

*ib.p.*145. *God*, &c. —*Ah! None but Chriſt! none but Chriſt!* (the dying *Bellarmine's* Note! and what will be *yours* too, unleſs

unleſs your caſe be deſperate) *None to Chriſt; no Works, Services, Prayers, Tears, Righteouſneſs, or Holineſs to Chriſt; lay out for, make ſure of, cloſe with, cleave to, reſt, lean and relie upon Chriſt*, &c. Now, *Sir*, upon recollection, what do you ſay to it? where is the *impropriety*? What ground of *Contempt* here? To me, to the Reader, to all Friends to the *Ordinance* it ſelf, this doth, and muſt needs appear to be the cloſe, lively, pertinent, practical Preaching of ſome *Zelotes*, a *Workman* that *needs not to be aſhamed*, nor *ought* (upon peril) *to be contemned*; amplified in the Author by ſome *affectionate ingeminations*, juſtifiable in *popular Sermons*.

Once more, *Sir*, (I am weary of the Theam) your chief aſſault relating to *Likeneſſes*, which I would call your *Achillean* one, but that you are ſuch a Friend to *Hector*, whom *Achilles* ſlew, is made upon the *Chriſtian* (as *Satan*'s laſt was upon *Chriſt* himſelf) *in the Mount*; where you contraſt *two Ordinances* at once, *Meditation* and or (rather) in *Preaching*; the Reader may peruſe your

*Let. 2. p.* 124, 125, &c.

own words at his leiſure: The great buſineſs which you with your witty *Sarcaſticks* criminate and calumniate, is the *Likeneſſes* whereby the Author of the Treatiſe mentioned, hath uſed in the matter of *Meditation*; how juſtly, I will quickly determine: "*Meditation*, "ſaith the Author, *is like a withdraw-*"*ing-Room*; *like chewing of the Cud*; "*like climbing up into a Tree*; *like a* "*Mount or a Tower*; *like going into a* "*Bath*; *like the Palat by which we feed*; "*like* Iſraels *eating of Manna*; *like a Cordial to be drunk down*, &c. And all the ſeveral *Likeneſſes* by you repreſented with all the advantages of Wit that may be, to the Authors diſcredit; and in fine ſumm'd up in an *Anacephalæoſis*; "ſo that in a *very little compaſs*, ſay you, "*Meditation is climbing, bathing, taſt-*"*ing, eating, drinking, & chewing the Cud* —*Ilias in Nuce*! Compendious Wit! Again ("*Meditation* is like a *Loadſtone*; "like a *Cork to a Net*: and ſoon after, ſay you) like *diſtilling of Waters*, and "*beating of Incenſe*; But now we go far & deep; "*Meditation is like digging of ſpiri-*"*tual Gold out of the Mine of the Promiſes.*

But

But we ſoon come above ground again for a little while; "and *Meditation is* "*like digging about the roots of a Tree*; "but down again preſently; for *Medi-* "*tation is like digging in the Mine of Ordinances*, &c. I am quite tired with your *Likeneſſes*! Now I doubt not of your own *at mihi plaudo* here, nor yet of your *Humſter's Amen!* And matter of Fact I have ſuppoſed; the *Juſtice* of your Charge is the thing in diſpute; where I will uſe no ſuch faint *Apology* as *credendum eſt artifici in ſua arte*, you being an Invader of anothers Myſtery; nor yet a greater one than that, ſometimes mentioned; namely, that all, even the meaneſt of ſuch *Likeneſſes*, and other ſtrains *(canting Elaes)* in a *Paroxyſme of pious Zeal*, are juſtifiable in *the fooliſhneſs of Preaching* (for ſo the *Scripture* hath term'd it before me) by the *Official Scopes* and *Ends* of it, in *popular edification*; *Seignior* no! I have you upon the hip again, as I have had you all along, to the rendering of you more ridiculous and deſpicable to any diſcerning, unbyaſſed Reader, than *you*, your *Minions*, your *Maſters*, or

*Hell* it ſelf (do your worſt) can the *Clergy*: So that *Novacula in cotem*! Therefore *ad hominem* (briefly) *Sir*, You your ſelf propound and require that the Clergy would be *guided and perſwaded by what our Saviour preached himſelf, and thoſe Directions which he gave to his Diſciples for ſo doing*: Good! But now (to ſubſume to your own Propoſition, *Sir*) our *Saviour himſelf preach'd* and *gave directions* for ſuch Preaching, as is here by you ſo *critically* traduced, namely, by way of *Metaphor* and *Simile*, or (in your own taking Idiom) *Likeneſſes*; (and a happineſs it is that a wiſe and ever-bleſſed *Maſter* hath left ſuch a *Precedent* behind him for the vindication of his calumniated and *contemned Servants*) Do you ſee then what a *Dilemma, alias*, an *Oxford-Nooſe* or *Bocardo*, I am like, nill you, will you, to entangle you in? namely, that either the *Servant* muſt neceſſarily ſhare in the *Maſter*'s (*Miniſterial*) *honour*; or elſe the *Maſter* himſelf, in the *Servant*'s *Contempt*! Chuſe you which you will, and ſtand and fall to your own Maſter; *I*, the *Clergy*,

*Let. 2. p. 141, 142*

*Preaching*,

*Preaching*, are all ſecure: Now for proof of my *Aſſumption* concerning *Chriſt's own Preaching*, &c. Compare we with the *Chriſtian on the Mount, Chriſt in the Plain, viz.* by the *Sea-ſide*; that is, *Chriſt's* own Preaching, with that of his derided *Miniſter*: In a word, *Sir*, conſult and peruſe the *Thirteenth Chapter* of S. *Matthews Goſpel*; there you ſhall find in *one Sermon* of our *Saviour's*, juſt as many *Similes* of *the Kingdom of Heaven*, (and as ſtrange, if an *Atheiſt* be *Cenſor*) as you reckon up of *Likeneſſes* of *Meditation*, in a *very little compaſs* of the *Miniſter's*: *Let. 2. p.* 125. Firſt of all, *The Kingdom of Heaven is like unto a man which ſowed good Seed in his field*; a little after, *The Kingdom of Heaven is like unto a grain of Muſtard-ſeed*; as much unlike to a *Man*, as the *Net* is to the *Loadſtone*: By and by, *the Kingdom of Heaven is like unto Leaven*, very unlike unto the former: After that, *The Kingdom of Heaven is like unto a Treaſure hid in a Field*; which you would call a *going far and deep*, and add poſſibly, *but we ſoon come above ground again*; for *the Kingdom of Heaven*

*ven is like unto a Merchant-man*, &c. And again (which hath very little or no reſemblance of the former *Likeneſſes*) the *Kingdom of Heaven is like unto a Net*, &c. So that if a Mortal might dare to preſume upon facetious diſporting with Sacred Scripture, it were eaſie to *recapitulate*, viz. that in *a very little compaſs*, namely, that of *one ſhort Sermon*, the *Kingdom of Heaven* is a *Sower*, a *Grain of Muſtard-ſeed*, *Leaven*, a *Treaſure*, a *Merchant-man*, a *Net*! Now, *Sir*, if you reckon this matter of *Contempt* in our *Saviour*, declare your ſelf ſtreight; be no longer *Atheiſt in diſguiſe*; If not, then neither is it ſuch in his *Miniſters* conforming to ſuch a Pattern, or (in your own Language) *guided by his Preaching and Directions*; therefore *ab abſurdo*, if *my reaſon* may not convince you, let *your own* upon recollection; but if you be neither *convicted* by argument, nor *confounded* otherwiſe, for my own part, I expect no other, but that the world, at leaſtwiſe, this part of it, *England*, will experience your *Enquiry* into *the grounds and occaſions of the contempt of Religion, and clergy*,

*Clergy* (*alias*, an expoſal of both to it) to have been but a *prologue* to a higher or further Province. There are two Books *Sir*, which in *laboris compendium*, you refer your Reader to; the one entituled a *Friendly Debate*; the other *Flames* and *Diſcoveries*; your *Oracles* poſſibly; but 'tis all one; what your other Readers may do herein, I know not; but for my ſelf, I think I ſhall hardly dare to meddle with them, I have ſo much of you: As for the former; I underſtand there is a *Cerberus* in the caſe, and I liſt not ἐν φρέατι κυσὶ μαχέσθαι. As for the latter, *Flamma fumo proxima*; and *fire* and *ſmoak* are terrible things, eſpecially when more from the *Pit*, then from the *middle Region*; more *plague*, then *meteor*. But *Sir*, if your *ignis fatuus* muſt have ſacred *fuel* to feed it withal; why is it the *Engliſh* Clergy and their Preaching, rather then the *Romiſh*, which is known to abound with all manner of blaſphemy, folly and impertinencies? witneſs their own *Innocent* the third his *miſteries of the Maſs*; *Durand's Rational*; *Tolet* and *Titleman*, &c: Did ever *Engliſh*

*gliſh* or *Reformed* Divine commit ſuch a ridiculous, impertinent, blaſphemous gloſs upon Holy Scripture, as is that (to inſtance but in one, for I long to be rid of them and you both) of one of their very *Cardinals*, *Barronius* by name, upon thoſe *verſes* in the *eight Pſalm*, relating to the *Meſſiah*, *Thou madeſt him to have dominion over the works of thine hands, thou haſt put all things under his feet, all Sheep and Oxen, y a and the Beaſts of the Field, the Fowles of the Air, and the Fiſh of the Sea*, &c. Now obſerve Reader *Cardinal Points*! — Thou *haſt put all things under his feet*, that is, under the *feet* of the *Pope of Rome*; *Sheep*, that is, *Chriſtians*; *Oxen*, that is, *Jews*, and *Hereticks*; *Beaſts of the Field*, that is, *Pagans*; *Fowles of the Air*, that is, *Angels*; *Fiſhes of the Sea*, that is, *Souls in purgatory*; Do more artificial, and ingenious *Laconiſms* occurr in all your *Rhapſody* then theſe? but I am weary of them and you both.

Therefore *Sir*, by way of *recapitulation* (which is the other thing that I propounded) to ſum up the whole;

The

The *Clergy* of the *Church of England*, hath been by you charged with *Ignorance*, as the juſt *ground of Contempt*; that you might prove them *ignorant* you criminate ſomething in the *Grammar Schools*; ſomething in the *Univerſities*; ſomething in the *Pulpits*; in *Grammar-Schools*, the *not reading of Engliſh Authors*, and the not reading of *Philoſophical Authors* and *Mathematicks* &c. the former whereof is fitter for a *Domeſtick nurſery*, the latter fitter for an *Academy*: In *Vniverſities*, want of *Engliſh*, that is, nothing but *Latine Greek*, &c. *exerciſes*; and the *delicacies of Academick Wit*: In the *Pulpit*, and Miniſter's laſt *Edition*, either *ſuperlatively eloquent*, or *profoundly learned Preaching*, partly, & partly Preaching by way of *ridiculous impertinent Metaphor*, *Similies*, and ſuch like things as might procure *Contempt* to the *Preacher*, and the *Religion* by him profeſſed: Of the *allegations* produced in matter of fact *two* parts of *three* are *acquitted*, as either at leaſt *juſtifiable*, or highly *laudable*, and matter of *applauſe* rather then of *Contempt*; yea and the *tertia*, *third* or only

ly

ly *one* part, that is confeſſed *peccant* and *faulty*, not *cuſtomary* neither; and beſides attended with *vertues* which may procure more *credit* and *honour*, than the defects can poſſibly, diſparagement or *contempt*; all which duely conſidered, your Reader be judge, *what do all your arguings reprove?*

The other part of my Province I will quickly diſpatch.

As touching the *Poverty* of the *Clergy*.

I will briefly enquire, *Sir*,

1. Whether *Poverty* be a *juſt ground* of the *contempt* of the *Clergy*?

2. Whether *Poverty* be an *actual occaſion* of this *Contempt*? And

3. Whether *Poverty* and *Contempt* may admit of any *redreſs*?

As for the former

That the *Clergy* is upon the account of *poverty* therefore *de jure Contemptible* is moſt juſtly denied; elſe *Chriſt* himſelf the *Anteſignan* and *Head* of the *Clergy*, and the *Apoſtles* his *Aſſociats* had been *de jure contemptible*; for the former, though *Lord of all*, had not *where*

*to*

*to lay his head*; insomuch that when he had occasion to pay a little *Tribut e* he was fain to be at the expence of a *miracle* for it; the latter by the very Laws and *Terms of Discipleship*, nor *Silver* nor *Brass* to *buy* necessaries for themselves, nor yet *Scrip* to receive the *charitable benevolence* of others; both (briefly) in *extraction*, *relations*, *possessions*, &c. very *poor*! What and therefore justly *contemptible*? nay on the contrary.

2. It hath ever been matter of *sacred veneration* towards the *Christian Religion*, glory to its *Author* and *Promoters*, and wonder to a perfect consternation and amazement in its *Adversaries*, that it hath been *founded* and *propagated*, *preserved* and maintained by the *poorer predicament* and order of mankind: who would ever have thought that a *poor Duo-decemvirate*, poor in extraction, relations, possessions, number, power and policy, *Twelve* inconsiderable *Mechanicks*, within the space of *Forty* years would have proved such absolute conquerours of the greatest part of the known world, in subduing the same

ſame to and by the *Chriſtian Faith*? Though their oppone,rs were numerous, potent and politick: *Verba leguntur piſcatorum & colla ſubduntur Oratorum*, ſaid St. *Auguſtine*, *Fiſher-men*, prove *Fiſhers of men!* (a *canting* quibble, but that it is warranted by *a jure Divino*) catching *Imperial necks* in their *hook*; ſubduing *Scepters* to Chriſts *Standard*---the *Croſs!* I ſhall not need here to mention the ſucceeding Propagators of the ſame Faith, Primitive not Modern, the poor of *Lyons*, *Paterins*, *Humiliſts*, *Waldenſes*, *Albigenſes*, &c. Nor yet our own *firſt Reformers*, in whom a *Divine power* was moſt honourably eminent, as well as in their Predeceſſors in that *thoſe* performed *by Miracles*, what *theſe* (which the above nimed Father obſervs to be the *greateſt of Miracles*) performed without them, ſave that of *Converſion*. But here a vehement Objection is framed from a *Divine Providence*; againſt the *Clergy*, uſual with all *Atheiſts*, againſt *Chriſtians* in general.

Though

*Though Miniſters be called the men of God* (ſay you) *yet when it is obſerved that God ſeems to take but little care of them in making them tolerable proviſions for this life,——the people are preſently apt to think that they do no more belong to God*, &c, But what would you infer from hence *Sir*? You will bewray your ſelf again; for you ſpeak your ſelf in the people: One of two muſt neceſſarily be implied, either *none* or (which is the ſame) an *unjuſt Providence* in *God*; or elſe *no part* or *ſhare* in that Providence for a *poorer Clergy! Improvidence* or *injuſtice* in God in that he doth not make competent proviſions for the *Clergy*; or elſe the miſery and unhappineſs of the *poorer Clergy*, in that they have no part in his *Providence*; and conſequently, their *juſt ground of Contempt*: No *God!* or elſe, no *poor Clergy!* or if *poor*, *contemptible!* are you there *Sir*? Nay even off with your *Maſcarado*, *profeſs* your ſelf downright; for the moſt deſperate *Atheiſt*, or (which is all one) *Anti-providentialiſt*, is one in *diſguiſe*; therefore I aſſert (if truth, be you my Let. 1. p. 95.

my *Proselyte*; if not, I promise you upon conviction to own my self yours) First,

'That there is a *Divine Pro-*
'*vidence*, by which the whole World,
'and all its contents, creatures, acti-
'ons, states, cases and concerns in eve-
'ry kind, order, and degree, whether
'*Metaphysical*, viz. *Generals* and *par-*
'*ticulars*, things great and small, or
'*natural*, viz. things *necessary*, *free*
'and *casual*; or *moral*, viz. actions
'*good* and *bad*; or *civil*, viz. condi-
'tions *prosperous* and *adverse*, &c. are all
'preserved, governed and conducted
'to the respective ends allotted them by
'the wise Creator, both *particular* and
'peculiar to each, and *universal* or
'common in respect of the *whole*, and
'in and by all the *supream* and *ultimate*,
'the Creator's own *Glory*, (he hav-
'ing no *end* in working beyond, more
'then *motive* to it, without himself)
doth necessarily and naturally flow and
follow from the *Divine perfections* and
*properties*, namely his *Goodness*, *Wis-*
*dom* and *power*, so that (to argue with

*Ne-*

*Nemeſius* above quoted) there is neither *will*, nor *skill*, nor *ſufficiency* wanting in him which is any wayes requiſite hereunto; and hence, as a common *connate notion* indelibly engraffed upon Rational Spirits, acknowledged by (at leaſt) the generality of very *Heathens*. Again,

'That there is a peculiar kind of *Oeconomy*, or a ſpecial *Providence* whereby God 'as he *upholdeth all things* in general *by* 'the *word of his power* (to ſpeak with 'the *Scriptures*, and then I am ſecure) ſo doth in an eſpecial manner *uphold*, 'preſerve, govern and adminiſter his 'Church, more eſpecially the ſacred 'Tribe of his own *Miniſtry*; is confeſſed by all *Chriſtians*. Thirdly,

'That God is in all the 'adminiſtrations of his *Providence* '(what he is *eſſentially* in himſelf) *glo*'*rious*, *wiſe*, *holy*, *good and righte*'*ous* (ſo as that there is nothing of *inde*'*cency* or incongruity to his *Majeſty* in 'inſpecting the *leaſt* things, more then 'in the *greateſt*; no *blemiſh* to his *holi*'*neſs*, in governing the *bad* and *worſt*

'of actiõns, more then of the *good*;
'no *tyranny* or *violence* offered to the
'*liberty* of *second* causes, from the *in-*
'*fallibility* of the *first*, more then to
'the *liberty* of *the first*, from the *natural*
'*neceſſity*, which is in many of the *ſe-*
'*cond*; no *violation* (laſtly) of his *in-*
'*ſtice*, in the *diſſimilary* and widely
'different, how ſeemingly ſoever un-
'righteous, adminiſtrations of *proſpe-*
'*rity* and *adverſity* to and in the world)
'is (as the firſt by very *Pagans*, and the
ſecond by all *Chriſtians*,) acknowledg-
ed by all *Orthodox*, *ſober*, learned;
what then to make of you in ſuch
an arraignment of this *Providence*, the
Reader be judge. As for the ſeeming
inequality of Divine adminiſtrations
of *adverſity* to the *righteous*, and *proſpe-*
*rity* to the *wicked* in ſomuch that it is
their [*canonical definition* — *theſe*
*are the ungodly that proſper in the world*
(to the vehement perplexity of many;)
God's very *autocraſy* or abſolute *pow-*
*er* and *prerogative* by vertue whereof
he being the *Omnipotentiary* and ſove-
raign *Proprietary* of the whole world,
*Jure poteſt quicquid poteſt*, may do by
*right*,

*right*, whatever he can do by *power*, (accountable to none for his actions) may ſuffice to vindicate his *juſtice*: But (as for you) the very *Heathens* have offer'd ſatisfaction in this caſe, amongſt whom I recommend to you, *Socrates*, *Plato* *Seneca*, but eſpecially *Plutarch*, ſufficient to *ſchool* you not only in the doctrine of a Divine *Providence* in general, but ineven that of a *holy*, *juſt*, and *righteous* one, and that in the very preſent difficulty: But as for others, in caſe the *Academy* fail, I am ſure the *Sanctuary* will not; *Davids Oracle*, will afford *Davids reſolution*, (in this very caſe) if conſulted with ſuitable devotion. Beſides, one very material conſideration in this caſe is this, namely, that there is a kind of *miſcellany* of *good* and *bad* in the *beſt* and *worſt* of all, whilſt on this ſide another world; *good*, *natural*, *moral*, or *ſpiritual*, as well as *evil*; now the righteous God, whoſe pure and holy nature inclines and obligeth him to an equal *love* to the *good* and *abhorrency* of the *bad*; on the one hand often owns and crowns that *natural*, *moral good* in the *wicked* with a *temporary*

*reward* as his *portion in this life*; and on the other, frequently chastiseth the *evil* that is in the *righteous* with a *temporary punishment*; reserving the *eternal full and plenary recompence* of both, viz. *misery* in the former, and *glory* and *happiness* in the latter, to another world: so that external states and occurrences are but a very fallible *Index* of that *interest* in God by you mentioned. I might add several other considerations for satisfaction herein, as that the very *afflictions* of the righteous, *poverty* (for instance) in the *Clergy*, are by a wise God intended, and by themselves improved for real *advantages*, the *Cherem* turned into *Rachem* (as the *Jews* use to say) παιδευματα μαθηματα, &c. and others; but I hasten towards a conclusion.

Lastly, *Sir*, what is by you insinuated as an argument against a *Providence*, is a considerable argument for one; namely the *Poverty* of that *Clergy* which yet maugre all opposition, slanders, reproaches, prejudice and *contempt*, is preserved and maintained as the more im-

immediate *Eleemosynary Dependants* upon Divine Providence, herein most observable; which I conceive to have been one reason why Christ (as I noted before) interdicted his Disciples the *Scrip* as well as the *Purse*; but I proceed; having declared enough for the conviction of any sober or rational; namely, that there is a *Divine Providence, general* in the *World*, and *special* in the *Church*; that this Providence is universally *holy*, *just*, and *righteous*; that it is so far from being *inconsistent* with, that it is most *observable* in the support, preservation and maintenance of a *poorer Clergy*; and that a *poor Clergy* is no just object of *Contempt* in the *Laity*; else *Christ* himself and his *Apostles*, and both Primitive and Modern most eminent propagators of the *Christian Faith*, might *pari jure* share therein.

As touching the *second*, *Sir*,

It is soon resolved that the *poorer* sort of the *Reformed Clergy* is partly through the corruption of Man's heart,

partly through inſtigation from Satan; and Hell-inſpired *Atheiſts*, *Socinians*, *Jeſuits* and *Jeſuited* perſons and all ſuch *Cinifloes* uſing oſtentative braggs and inſinuations about the *full Coffers*, *ſpread Tables*, *coſtly Apparel*, *Honorary Titles*, Grandure and Magnificence not only of the *Primates* and *Optimates* of Church and State, but of moſt orders of men (but eſpecially amongſt their *Simiæ in purpura* beyond the *Channel*) over and above what the inferiour *Clergy* hath, *de facto* (which is matter of grief and condolency) expoſed to *contempt* in the *Laity*; but *quid ad Rhombum Sir*? Doth matter of *fact* prove *right*, in either *Law* or *Logick*? or are they therefore to yours? or ſuppoſe they were bleſſed with the ſplendour and magnificence here mentioned; would this ſecure them from yours or a *Laicks* laſh? no! *flegm* would then ferment into *choler*; *contempt*, into *grudge*, & *emulation*; and your *Inquiſition re-authoriſed* for inſpection into the *grounds* and *occaſions* of the *envy* (as now of the *contempt*) of the *Clergy*: there is a remarkable inſtance of this amongſt

our

our Neighbours ; where a *Franciscan Hackney*, (that is, in plain *English*, *Sir*, good bare *Ten-Toes*) was once a Proverb ; but now forsooth, the *Gentlemen* of that order instead of vowed *bare footing* of it as heretofore, in journying are mounted upon the best Horses μετὰ πολλῆς φαντασίας with attendance better befitting their *Nobless* than a *Monkish Tenebrio*, to a most rancide grudge and inveteracy both in the *Laity* and other Religious orders. But since, you can only understand *matter of fact* here, not *matter of right*, that as *ignorance* is a *just ground* of *Contempt* of the *Clergy*, so *poverty* is a *tempting occasion* to it ; I proceed,

As touching the *last* particular *Sir*,

The *poverty* of the *Clergy*, and upon this occasion, actual ( but wicked and unjust ) *contempt* in the *Laity*, being both supposed ; the next thing to be enquired into is, whether this same *Poverty* and *Contempt* (the *disease* and *symptome* ) be capable of a *remedy* ? now,

That

That it is most congruous to the Law of *God*, *Nature*, and *Nations*, that some competent provisions be made for the *Ministers* of the Gospel, is I think, a generally confessed case; though I will not dispute the *mortality* of a *decimal* provision, or *tithe*; yet I assert the natural *equity* of a *competent* one, as the holy *Scripture* hath before me, in that very natural principle---- *The Labourer is worthy of his hire*: And what ample provisions were made by God for the *Priests* and *Levites* of old, is sufficiently attested in holy Writ, and by you well asserted (*utinam sic semper errasset Bellarminus*!) together with the *reasons* thereof, which I am sure are *moral*, however the particular definite way of raising of those provisions, be *ceremonial* and *antiquated*; viz. that they might closely and composedly attend the *Service of God* and his *Church*, and *studies* relating thereunto, without distracting cares and solicitude about the urgent concerns of back and belly, and necessary supports of humane life; and you may guess *Sir*, what a miserable pinching thing

that

that is ——*res angusta domi*—— and alſo that they might be capable of *adminiſtring to the neceſſities* of others, in *charitable offices*, (as occaſion ſhould offer or require) a great both *encouragement* and *ornament* of piety: I add a third reaſon, peculiarly ſuited to the *Horizon* of our Church, namely, that after domeſtick exigencies, and charitable offices ſatisfied, ſome little *ſurpluſage* might accrue for a petite ſubſiſtence to a ſurviving *Conſort*: *Sir*, my *Muſe* flaggs, my heart akes, when I conſider, that in *England*, *England* a Land of plenty, a *poor Miniſters Widow*, is becomea very *Proverb*, b r what will no leſs ſuit *Jeremiahs Lamentations* then *Solomons Parables*; now what a ſad thing is it that he who devotes himſelf to *ſpend and be ſpent* in the ſervice of God, his Church, and the Souls of others, ſhould be able to entitle the companion of his own life, that ended, to no more than an *Eccleſiaſtick plea* for an *Alms*, ——*a poor Miniſters Widow*! and that the ſurviver of him who *ſerves at the Altar*, ſhould be enforced to *beg at the Door*! a *Lamentation*

*tion!* and *let it be for a lamentation!* Now for a *remedy* and redreſs of the whole, the *Poverty of the Clergy* (male and female) and *contempt* of them (hereby too truely, though unjuſtly occaſioned) in the *Laity*; whom can or ought we to make applications to, but our *State-Phyſicians*; namely. his *Majeſty*, in conjunction with a wiſe, prudent, conſiderate *Parliament*, all joyntly ſpirited hereunto from a generous zeal for the glory honour and renown (here endangered) of their *Clergy* and *Religion*; that *Church* of whom they own themſelves *Sons*, and that *Faith* of which they profeſs themſelves *Defenders*: what the method of redreſs or expedient in the caſe ſhould be, muſt (as reaſon good) be left to their own prudential contrivance; but I preſume I may uſe the ſame liberty, ſo I do the modeſty, that your ſelf. Well then, The *Lucrative* Arts and *Stratagems* of the *Church of Rome*, as the *Ghoſtly authority* and *infallibility* of the *Pope* (their *fundamental cheat*) their *monopoly* of *merits* and *indulgences*, *miracles*, *auricular confeſſion*, *abſolutions*,

*ons, pardons, penance, purgatory, canonization* of Saints, the *Wafer-God*, (for there they can make not only *Saints*, but a *God*, at pleaſure) vowed *Celibacy*, the *denial* of *marriage* to their *Clergy*, and ſuch like artifices, (ſome whereof are by you recounted) all ſacrificed to *Mammon* or the *Money-God*; thoſe and the like (I ſay) are, and I hope will be by both *Church* and *State* of *England* eternally adjudged, *antichriſtian*; which if you or any advocate in your behalf will undertake to diſprove me in, ſo it be with more argument and leſs flaſhy Theatrical wit, then you uſe in your *Letters*, it is like, I may procure ſome who *pro tenui-(tate* your *Academick Youngſter's conge)* will try it out with you at the *two-edged Sword*. Again, the method of reducing and levelling *Epiſcopal*, and *Cathedral*, or *Collegiate* Revenues, and all other *Eccleſiaſtical preferments* and *poſſeſſions* to a *commonmage*, were ſuch a motion as nothing leſs then the *Acts of the Apoſtles* could render unpardonable; beſides the danger of an *Ignis ſacer*, in the caſe, and I am terribly afraid

*Let.* 1. *p.* 98, 99 100. &c.

afraid of St *Anthony*. Once more, your *Astræa's return*, or *restitution*, of such *Tithes* and *Church-Rents* as former *Kings* and *Parliaments*, especially (the great *Church-Publican*) King *Henry* the *Eight*, thought good (upon what prudential considerations, it is not meet that you or I should dispute) to *impropriate* to the *Crown* or *State*, (which might happily prove as offensive to the *State*, as the former would to the richer *Clergy*) I should not have the confidence once to offer at, unless you will promise to secure me —— *Antidotum adversus Cæsarem*: But *Sir*, I will presume to offer what (with submission to the wiser, especially my Governours) I am strongly perswaded might be a considerable *expedient* in the case, estimated by a threefold *inconveniency* observable in the *rich-poor* Church of *England*, namely,

1. A great *inequality* of *Parochial distributions*;

2. A great *disproportion* of *Pastoral provisions* in those *Parishes*; and

3. An *inconmodious way* of *collecting* & *receiving of those provisions*. Now those

*int-*

*inequalities* are ſeveral wayes determinable, as in reſpect of *extent* of *Pariſhes*, *number* or *quality* of *Inhabitants*, &c. and accordingly the value of *Livings* and *Benefices*; thus you ſhall obſerve, ſome *Livings* of double and tripple the value of what others are of, in Pariſhes of double and tripple the *extent* of bounds, *number* and *quality* of *Inhabitants*; again nearneſs to or diſtance from the *Metropolis* is conſiderable; it being certain that an *hundred pound* per an. will go farther in *York-ſhire*, *Lancaſhire*, &c. (where yet generally the greateſt Livings are, viz. of 200. 300. 400. 500. &c. *l.* per annum) then *two* or *three* in or about *London*, where yet *one* is reckoned a tolerable *competency*; a great odds! Again the *Incumbent's* or *Beneficiary's* own collecting and receiving of the benefits, is greatly inconvenient; for firſt it involves him in *worldly incumbrances* and *diſtractions*, which we deſire to have remedied; next it renders him lyable either to be *defrauded in his right*, or elſe to litigious *Law-ſuites* and conteſts with the inhabitants, in purſuit of

of it enkindling of such mutual grudges and animosities between Pastor and People, as will most certainly obstruct all proficiency under, and success of his Ministery: Now *Sir*, I have a great temptation within my self to believe, that if the *Parliament* pleased to contrive some more *equal* and *proportionable distributions* of those *Livings* and *Benefices*, (I meddle not here with *Collegiacies*) both as to *extent* of *parochial bounds* and *number* and *quality* of *Inhabitants*; and (which is the chief) of *Pastoral provisions* therein, with regard had to their respective nearness to, or distance from the City of *London*; (the greater reduced, the lesser augmented) this might prove some considerable *expedient* in the case, and *remedy* to the *poverty* of the *Clergy*; a respective competency being all *England* over by this means and method apportioned to them. But the *incorporating* of the whole in the *State*, and the *Clergy* made *State-Pensioners*; a certain number being constituted *Tribuni cleritatus*, *Fide-commissaries*, *Church*

*Church-Tribunes* and *Truſtees* for a faithful management of the affair; ſeemes to many to be a very compendious way both for ſecuring of *competent proviſions* to the *Clergy*, and *additional peace*, and *quiet* withall; and poſſibly beſides this ſome redounding emolument and ſubſiſtence to their ſurviving Conforts, as in other reformed Churches beyond the Seas; which far be it from me to propound as other than *motive*, not *pattern*; not for *imitation*, but generous *emulation*, worthy of an *Engliſh Parliament*; but I doubt I have been too bold; if I have, my Betters *I* hope will pardon me; and as for others, the equity of the intereſt which I plead, may excuſe me; and if it do not, I reſt unconcerned. Thus *Sir*, I have ſhewed that though *Poverty* in the *Clergy* be partly through *inbred corruption*, partly through Satan's and your *co-inſtigation*, an *occaſion* of *contempt* in the *Laity*; yet the ſame is no *juſt ground* of *Contempt* in it ſelf, and beſides that

both *poverty* and *contempt* are capable of a *remedy*; which I hope, our prudent *State-Physicians* may in due time administer; therefore once more, *What doth your arguing reprove?* But *Doomsday* is a coming.

*Sir* you have here erected an *Inquisition*, wherein you have charged the *Clergy* with *ignorance* and *poverty*, as the *just grounds* and *occasions* of *Contempt* of them and their *Religion* in the *Laity*; but now your Charge and both Articles of indictment have been utterly defeated; the *Clergy* of the Church of *England* hath appeared to be a wise, able, *learned Clergy* as any in the World; and therefore most unjustly and unworthily by you charged and traduced as *ignorant*, and as such betrayed to *Contempt*; the same *Clergy* though supposed to be *poor*; yet not *Contemptible*: In fine, the *Religion, Clergy*, and *Church* of *England*, such as that nor *Sophister*, nor *Ingenioso*, nor *Fashion-monger*, nor *Hobbist*, (a *catalogue* of your own) nor *Hector*, nor

nor *Clergy-Contemner*, no nor *the gates of Hell it ſelf ſhall ever prevail againſt* them. In the mean time what have you done Sir? Read fact and demerit in a *Cardinal's* own words, *Cum Moſe pugnant, cum Prophetis, cum Apoſtolis, cum Chriſto ipſo, ac Deo Patre & Spiritu ſancto, qui Sacras Literas & Oracula Divina contemnunt*, ſaid *Bellarmine* himſelf; I'll *Engliſh* it to you, for I do not know how you ſhould do it your ſelf, if in *Schools* and *Univerſities* bred up to *Engliſh* onely; *Contemners* of the *Holy Scriptures* and *Divine Oracles* (ſuch as you have fowly bewrayed your ſelf to be; the Reader be judge) are *Enemies* to *Moſes*, to the *Prophets*, to the *Apoſtles*, to *Chriſt* himſelf, and *God* the *Father* and the *Holy Ghoſt*; what a formidable party have you encountered then? If theſe be your *Enemies*, who will be your *Friends*? I muſt tell you I have vouch'd to be your *Doomſter*, as well as the *Clergy's Advocate* (a ſmall office which I was but very lately overperſwaded to execute, where-

in I had done my ſeverer *Muſe* ſome
right, had I found you as great
*Maſter of Reaſon*, as of *Fancy*) an
here I will not frighten you wit
*School-Boyes*, nor *School-Dames*, though
you know both are unlucky enough
in their kind; but methinks a *Gram*
*marian-Ferula*, an *Academick-Expulſion*
an *Eccl-ſiaſtick Key*, and *Cæſars Sword*
&c. ſhould *all-arm* you to purpoſe, i
the ſenſe of your own guilt as being a
enemy to *Schools! Univerſities*, *Clergy*
*Religion! Church* and *State*! I hope th
next *Gazette*, after publication of m
Letter, will inform us of juſtice done up
on you; and I'll be ſure to obſerve wha
*news* from *Cambridge* or *Devonſhire*
and ſuppoſe you eſcape all *human*
vengeance, do you think you ſha
*Divine* too? *Sir*? be not deceived
the quarrel of a *contemned Clergy*
and *Religion* attends you: the quar
rel of abuſed *Scriptures*, and *Scripture*
*Inſtitutions* &c. and therefore for you
*Doom I* denounce to you St *John's*
*anathema-maranatha*, that ſacred *Thun*
*der-bolt* diſpatch'd againſt all Detracto
an

and depravers of Holy Record; which assure your self it must be another sort of *prayers* & *teares*, then those of your *weeping Heck*, that can prevent the execution of; but in regard you have pattern'd a *Rebel-Triumvirate*, in their daring *insurrection* against *Aaron*, yea &(as much as ever you durst) in that against *Moses* too; I cannot sentence you with a more proportionable *talio*, or temporal *doom*, then that of--- *Corah*! whose *Grave* would be our much better security then *Devonshire*(unless that prove the place) for your *never being troublesome more*; and thither do I *doom* you; and what though you shun his Sepulchre? You shall not your own Fate: Shall *Contempt* of the *Clergy* and *Religion*, go unpunished? Surely no: Consider what hath been said already; and remember further, (who knows but that I may rate you into a conviction at last?) we read of *Hell opening of her mouth*, as well as of the *Earth opening of hers*; (and *Esay*'s authority I take to be as good as *Moses*'s) and I am sure both, you can-

cannot avoid, without a serious ... *recantation*, which as before, so now before we part, I earnestly re-advise to you, as being in charity (almost to a *super-erogation*) a wellwisher to your *better part*:

D. T.

*FINIS.*

# ERRATA.

Which together with some smaller *literal* faults; and the *miss-accenting* of some Greek words, the Reader is desired to excuse.

Page 12. Line 17. Read γλώττης. p 38. l. 5 r. *Encyclopædy*. p 67 l. 6. r *hear*. p. 68. l. 13. r. *Bat-Josus*. p. 81 l. 26. r. *premisses*. p. 90. l. 8 r. *one Faith*. p 93 l 20 r. *destructive*. p. 95. l. 28 r *principle or practice*. p. 98. l. 26. r. *transmission*. p. 102. l. 3. r. *is equally*. p. 105. l. 24. r. *many and deep*. p. 105. l. 27. r. *publication*. p. 100. l. 13 r *influenced* p. 106. l. 9 r. *Reformers*. p 99 l 4, 5. r. *Manasseh against Ephraim, and Ephraim against Manasseh, and both against Judah*. p. 99. l. 1 . r. *might well serve*. p. 101. l 14 r. *indefinitely* [illegible] p 102. l. 6. r. *Noblesse*. p. 102. l 23. r. *precedent*. p. 103. l 22. r. *that onely some or others*. p. 104. l. 1 r. *why of all orders*. p. 104. l. 4. r. *Lawyers or Physicians*. p. 146. l. 21. r. *For Sir, by the first*. p. 155. l. 28. r. *retrieve*. p 175. l. 25, 26. r. *could within the space of Forty years have proved*. p. 176 l 24 25. r. *the Clergy by name*. p 181. l. 10. r. *even in* p 181. l 14 r. *Sanctuary*. p. 186. r. *morality* p 189. l. 18, 19. r. *pro tenuitate* p. 189 l. 24. r. *commonage*.